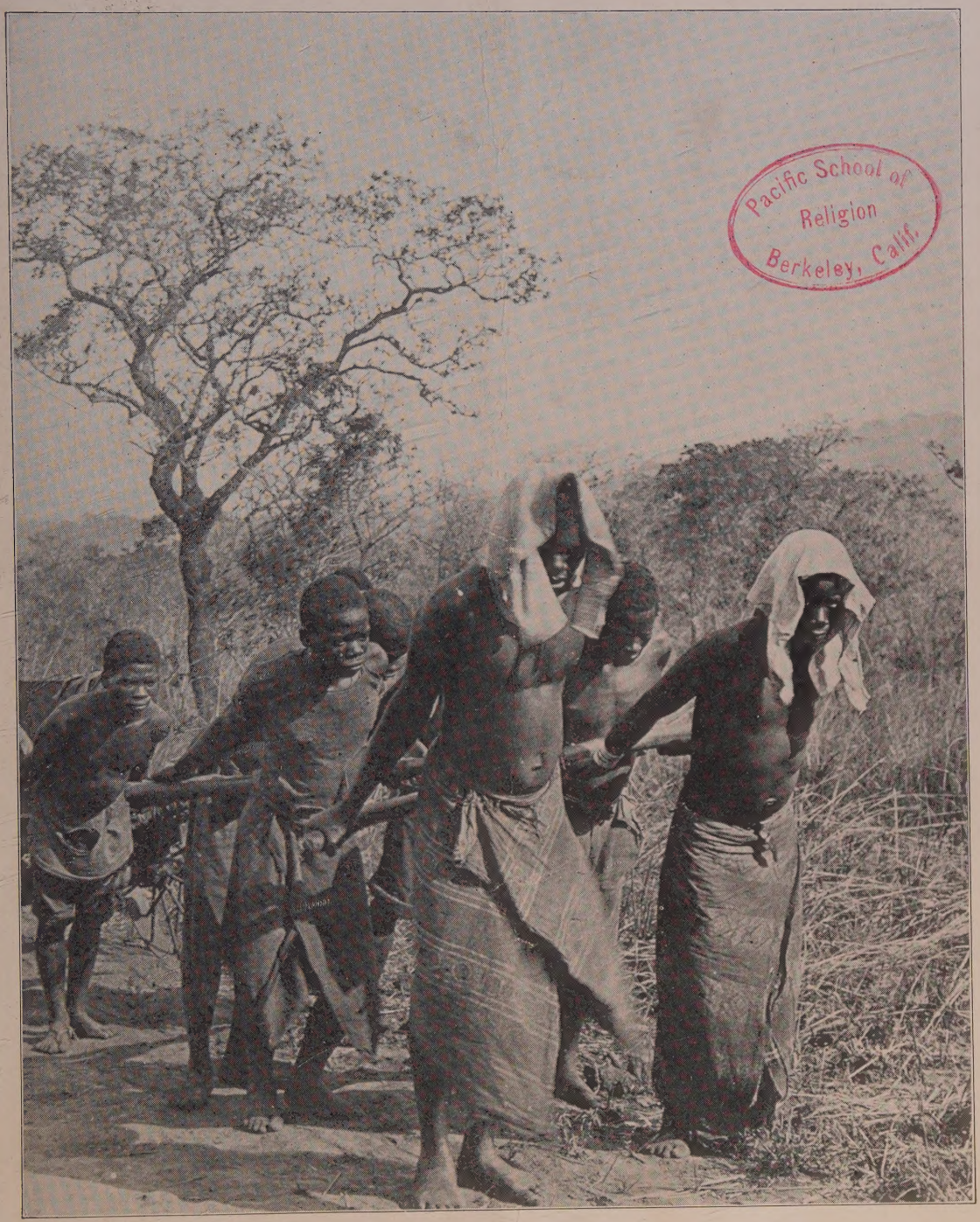
THE MISSIONARY HERALD



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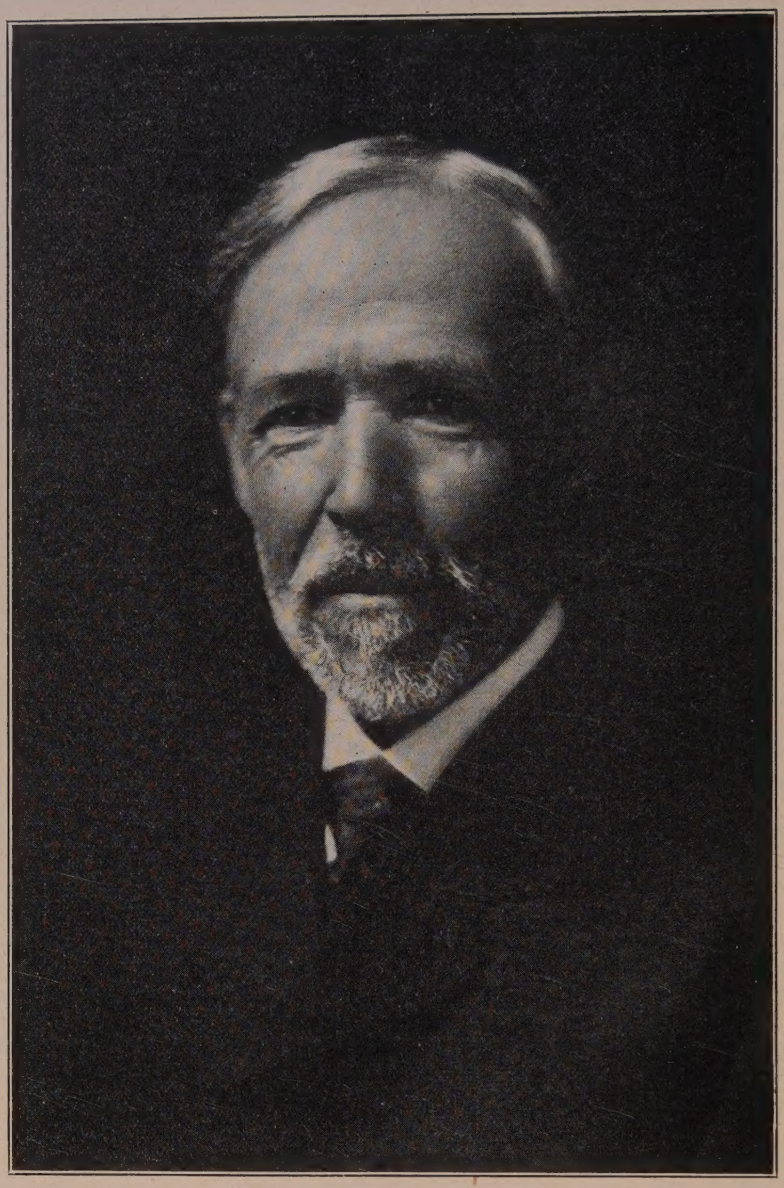
ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific



DWIGHT W. LEARNED, D.D., KYOTO

On July 7 more than eighty guests helped Dr. and Mrs. Dwight W. Learned celebrate their Golden Wedding Anniversary. After a brief service, congratulatory telegrams from far and near were read; one of these was from President and Mrs. Edward C. Moore of the American Board. Two Japanese poems were also read.

A personal letter from Dr. Learned says: "The mission and a host of Japanese friends remembered our anniversary most generously. The volume of letters from past and present members of the mission is a memorial to be prized indeed, and the portfolio which contains them is a work of great beauty. The little celebration here passed off most happily.

"Somehow a Kyoto paper got word of it and a reporter was here next morning to interview us. It was amusing to see what news it was to him that fifty years ago foreigners were not allowed to come freely to Kyoto! I also astounded him by asking him what he considered the present worth of this land, and when he said 200 yen, telling him we bought it for 12 sen."

In a letter to fellow members of the Japan Mission, signed by Dr. and Mrs. Learned, are these sentences: "It is indeed a very great privilege to have had half a century of life together, and also to have had a share—however small—in the work and life of this mission during all these years, and to have witnessed so great an advance in the cause of Christ in Japan. Also it is a cause for thanksgiving to have participated in the growth of such an institution as the Doshisha from its very beginning. We are thankful, also, to have been permitted to live in one station—and that Kyoto—all these years. We cannot but recognize that to some extent we belong to a former generation as we recall the many dear friends in the mission with whom we were associated so happily in former years, all of whom have been long out of the country, and most of whom have passed on to a higher service, but we are "modernist" enough to recognize that we are living in the third decade of the Twentieth Century, and we would face forward rather than backward, believing that God has great things yet to do for Japan through this mission and the Kumiai churches."

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THE BALTIMORE CONFERENCE

THE Conference on American relations with China, held at Johns Hopkins University, Baltimore, September 17–20, was in several ways unlike the general run of conferences which a Mission Board secretary attends. In the first place, it was not open to all who might like to come in. Membership was upon personal invitation and limited to less than two hundred people, representing different parts of the country and a wide variety of contacts with China, diplomatic, commercial, educational, and journalistic as well as missionary. It was a selected company, which combined exceptional intelligence concerning all sides of Chinese affairs.

Again, the Conference was unusual, in that it had no set program or procedure. A Committee of Arrangements, sometimes alluded to as the "steering committee," had devised a flexible plan for the three days, but had left everything free for the assembly to shape as it would. As a result, the progress of the Conference seemed to be somewhat casual and spiral. There was not a little repetition, and the discussion often wandered from the immediate topic being considered. In the effort to avoid anything "cut and dried," it looked now and then as though the Conference was "without form and void."

Moreover the Conference met without immediate and direct objective. It had no Committee of Findings, and, contrary to some of the newspaper reports, it passed no resolutions. There was strong and repeated effort to get the body to express its mind on moot questions as to America's relations with China. But the most the Conference would consent to do, and this against a considerable minority vote, was to express its approval of a summary made at an evening session of the trend of thought at one of the afternoon sectional meetings when questions regarding extra-territoriality and custom duties had been considered; this approval being only a mild declaration that the summary expressed the general feeling of the Conference in favor of the United States taking vigorous and leading part in meeting China's plea for a reconsideration of these matters.

If the Conference was somewhat unusual in its purpose and method, it was not without result. These days of close association in thought and debate brought to the conferees a wealth of information, and a reflection of different points of view and of varied aims and desires that were of great value. The widening of acquaintance and the interchange of ideas in private talk rubbed off some prepossessions and prejudices. It was worthwhile to see the situation from different angles, and for the practical men and the idealists, or the "hard boiled" and the "soft boiled," as they were jocosely designated, to listen to each other's arguments. It will not be an easy or a simple task to readjust international relations with China, and the United States may not be able to move swiftly in the matter without regard to what other nations may do. It is right that there should be careful consideration of what is involved and due regard for safeguarding all the values in the case, Chinese as well as others.

The preponderant sentiment of the Conference was clearly in favor of revision of irritating treaties, revisal of unjust and burdensome custom restrictions, and the urging of the United States, as holding the key to the position, to act sympathetically and energetically toward meeting the passionate desire of the Chinese nation today.

It was felt by many, certainly by the missionary group at the Conference, that the high-water mark of the debate was reached in the address of President Stuart of Yenching University, Peking, at the opening session. He declared the one all-important fact to be faced was that the present real government of China is public opinion. The Provisional Government at Peking, weak though it may be, reflects, and because of its weakness must reflect public opinion. The Chinese people are now one in their sentiment, an amazing and significant fact. Force is futile as a weapon against China; the very weakness of her government makes impossible dealing with it by force. There is a state of mind, eager and spreading, in China, and revealed not only in student demonstrations, but in quieter and yet more irresistible ways, that calls for fair and friendly dealing. It may require a venture of faith to trust a China now in disorder; but such a venture of faith is the most practical method of meeting the situation. "The best way to help China put her own house in order is for us first to remove the humiliations and the handicaps in her foreign relations, and thus to strengthen the morale and to stimulate the finer urgings of that great people with their noble traditions and their many lovable qualities."

TO THE CREDIT OF THE METHODISTS

IT is an open secret that several big foreign mission Boards have lately been driven perilously near the brink of deadly retrenchment by the failure of the churches to meet the needs of the established work abroad. This is particularly true of the American Board and of our sister Boards of Methodism.

In spite of official votes for retrenchment, we are sorely tempted at times to cry "carry on" in every section and in every way until the churches at home can have a fair chance of expressing themselves on an "advance-or-retreat" policy.

Take Japan for example. It is difficult to believe; in fact we cannot believe that God calls upon us Congregationalists to quit at this juncture, with our work but just started, and at a time when the Japanese churches in their new freedom and leadership are expecting better and bigger things of us by way of coöperation.

Yet as we go to press no mandate has been received from the churches through the National Council to keep going in Japan on the present basis, to say nothing of a glorious advance for God in a great land where but few as yet have accepted or even heard of the ideals and program of Christ.

With such thoughts we might close our editorial, but fortunately right now, like a burst of sunshine, comes word that the missionary members of the Methodist forces in Japan absolutely refuse to believe that God or His Church in America calls for curtailment of their evangelistic and educational work. We are told also that in order to help make possible the tiding over of this crisis in the Methodist Boards several, if not all, of the Methodist missionaries in that field are having their home furloughs postponed a year—a real sacrifice to the work.

We are further told that the *Japan Times* of August 25, after mentioning this fact, goes on to say: "In the light of intimations within the past months of the probability of cutting down work of other organizations engaged in mission work in Japan, this firm stand of the Methodist Mission and Church that its work in Japan will be kept up is significant."

The aggressiveness and persistence of our Methodist brethren is proverbial. The Methodist Church endures, where others retire or die. Perhaps a part of the secret is here revealed. Methodists do not seem to know when they are beaten. They believe in their destiny. They are with God and He is with them, and together they will move forward until the work is done. We bless them for their fighting spirit!

Happily this spirit is not confined to members of one denomination. Henry A. Stick of the Zulu Mission of the Board, when learning that the Board might have to retrench in South Africa, expressed not only his own feelings, but those of many of his comrades when he replied: "To retrench in any way now would be turning our back on opportunities that we have been waiting and praying for. The churches simply *must* come across. There is no other way. What is the missionary movement for except forward? Who wants to give his life for a backward moving mission movement?"

THE MARATHI CHRISTIANS AND RETRENCHMENTS

WHEN word was received by the Marathi Christian leaders that the Board might have to make some serious cuts in appropriations, they came forward with some splendid voluntary offerings. The Christians of Wai, out of their poverty, resolved to do something to lessen, however slightly, the debt of the American Board. Fifty-four adult Christians gave with genuine sacrifice. Sixty-five boys and girls in the Wai Boarding School asked their matron to omit one of the two times a week when they were allowed meat at the table and to send its money value to Boston towards lessening the Board's debt.

At Vadala the pastor and teachers decided that they would all take to weeding in the cotton fields for about an hour or two every afternoon in order to lessen the debt of the Board. Their efforts did not earn a large sum, but they have to their credit an unusual effort. The little members of the primary department of the Sunday school at Vadala, who bring in their handfuls of grain every Sunday as their contribution, decided that they would give Rs. 5 out of their little store—a munificent sum for them. The spirit was also at work outside, in the Vadala district. Five small boys walked from Chanda, six miles away, to bring in for the Board 13 annas (.26) which they had just earned by working in the fields. What is more, they were going to add to this on the coming Saturday.

Mrs. Rose, in a little statement entitled "Our Widow's Mite," gives us the following facts regarding Sholapur: one widower with three children, on a monthly salary of $10, makes a free-will offering to the Board of .33. A man with a wife and three children, from a monthly salary of $7, gives .09 as a free-will offering. Here is another man with a wife and six children living on $9 a month and pledging .33. Another man with a wife and eight children, on $14 a month, offers willingly .42 to the Board. A Brahmin convert with wife and child gives .25 out of a salary of $8 a month. A lady helping her aged father, on a salary of $9, finds that she can give .16 per month over and above her regular gifts to the church. All in all, the free-will offering of these Marathi Christians of Sholapur amounts to $5.42 a month from July to December, or an added 3 per cent of their salaries.

Such giving, if emulated *in spirit* by the churches of wealthy America, would not only clear away all existing deficits and debts, but also gladden the heart of God by an advance of unprecedented dimensions.

THE SECRETIVENESS OF THE JAPANESE

DR. JOHN C. BERRY of Worcester, well known in Board circles for his medical and social work in Japan during the seventies and eighties, and for his recent work upon the Prudential Committee of the Board, brings out in some memoirs of his an interesting development in the Japanese along a line that is of special interest to the American people. When he was one of the consulting physicians of the city of Kobe in the seventies he was brought into wide and intimate relations with all classes of people. He found in those days that while the peasants were frank and confiding, the official and more educated classes were apparently evasive. They seemed to lack frankness. They spoke in a low voice, subdued at times almost to a whisper. They hesitated in their choice of words. All this impressed Dr. Berry with a "feeling that deception in language, speech, and action was their constant aim." Indeed, when Dr. Berry took his first furlough in 1877, meeting people in America who talked openly, frankly looking into his eyes as they spoke, gave him a feeling of joyous relief.

The point to be noted, however, is that when Dr. Berry visited Japan in 1918, over forty years later, he was surprised and relieved to find the attitude of the people radically changed. There was frankness and hearty good fellowship.

Perhaps the secret of this change can be found in Viscount Makino's explanation to Dr. Berry. It is that before the restoration Japan had not one government but many, with every *Daimio* jealous of his rights. The result was espionage everywhere. It was hard to distinguish friend from hostile spy. This led to the habit of great care in speech and to frequent use of words having a double meaning. As the Japanese house had only paper partitions, a large room and a quiet voice were the usual means of privacy. These conditions enduring for centuries so developed the habit of secretive caution that it became apparent even in the ordinary intercourse of life. Now all this is changed, and a new generation born and reared under a single strong beneficent government has developed with frankness of character and a freedom which Dr. Berry and other old friends of Japan have noted so gratefully.

This is an interesting change in national psychology. Does it not emphasize the injustice of allowing the early impressions of the Japanese so widely published in books to influence world opinion regarding the Japan of today?

THE YEAR BOOK FOR 1926

THE American Board and Woman's Boards have united once more in the publication of a Year Book of Missions. The issue for 1926 is now ready, and can be procured at the offices of the Boards in Boston, Chicago, and San Francisco. The price, 25 cents, is the same which proved so popular last year. The contents support the price.

This Year Book of Missions for 1926 has an attractive cover in orange and black, the central piece of which is the famous Aztec Calendar Stone of Mexico—"at one and the same time a symbol of the sun, marked in the divisions of the year, and a record of the Aztecan cosmogonic myth and the creations and destructions of the world." This is in keeping with the plan of the Mission Boards to make Latin America the study of the year.

Within are to be found answers to questions pertaining to mission statistics, missionaries, and their location and types of work, how to reach them by mail and freight; and not a little pertaining to the organization and work of our Boards. It makes an admirable handbook for ready reference. It is illustrated with a view to helping the friend of missions to know the missionaries better, personally.

The scheme of the pictorial section throws light upon the children of the various fields in missionary work.

This Year Book, as those of years past, contains a Prayer-Cycle. This alone makes it of special value to those who believe in the primacy of prayer in missionary progress. As the cycle opens November 1, the Year Book should be in the hands of the praying friends of the cause by the last of October at the latest.

Field Day, Ahmednagar *Photo by J. S. Parker*

THE WORLD WINDOW

By C. H. P.

Reopening of China Colleges

Christian colleges and universities in China are opening this autumn with increased numbers and with every prospect of an active and useful year's work. Peking (Yenching) University reports enrollment to capacity; Hangchow Christian College and Boone University tell the same story. The University of Nanking has the highest enrollment in its history; Shantung Christian University opened with 380 pupils, considerably more than last year; Fukien has 75 per cent of its normal attendance; St. John's College, Shanghai, 50 per cent; and Shanghai (Baptist) College, 25 per cent; while Canton Christian College had a good opening at the regular date. These reports are especially grateful to friends of education, who had feared that the appearance of Chinese students in the political field would prevent their continuance of their studies. This is evidently not to be the case.

Attacks on Christianity

The *Chinese Recorder* has been investigating the articles in Chinese newspapers attacking Christianity in connection with the recent anti-foreign movement. It classifies the articles, up to the end of February, 1925, with reference to the aspects of our religion to which the writers object. The showing is instructive, particularly the fact that only one article has appeared against Jesus Christ, and only one against the Bible. The tabulation is as follows:—

Mission School	36 articles against
The Church	5 articles against
Christianity in general	34 articles against
Preachers	5 articles against
Christians	11 articles against
Christian literature	2 articles against
Bible	1 article against
Jesus Christ	1 article against

Religion of Boys and Girls in Japan

Answers to questions addressed to about nine thousand boys and girls in some of the public schools of Osaka, Japan, showed that the parents of 7,973 were Buddhists, of 387 were Shintoists, and of 329 were Christians. The number of scholars who thought that there is a Supreme Being was 6,694, while 1,276 said that there is no God. 7,522 felt that there is need for religion, 3,157 wished to be Buddhists; 1,513 preferred Christianity. 1,371 had read the Bible somewhat.

A Poor Opinion of the West

The recent session of the Japanese National Diet considered a number of important questions. The Manhood Suffrage Bill was passed, and extends the franchise to adult males not receiving "public or private relief or help on account of poverty." It is thought that the number of voters will be about twelve million. The significance of this lies in the fact that it enfranchises the laboring class. To offset this progressive action, what is commonly known as the Dangerous Thoughts Bill was passed, limiting freedom in advocacy of communistic and similar radical theories. A law was enacted allowing citizens of countries granting similar privilege to Japanese to hold land. How this law will be construed in regard to Americans because of the varying practices of different states, remains to be seen. A bill in which Christians were deeply interested, whose purpose was to do away with licensed prostitution, was defeated. One of the speakers in opposition to the bill claimed that conditions in regard to the social evil were much better in Japan than among Western peoples. He said: "They actually have vices which lower them to the level of animals. Of chastity, there is absolutely none in those countries. They are permeated with hedonism and sensualism. Christians talk glibly of the vices of Buddhist countries, but in the eyes of us Buddhist peoples Christian countries today are virtually dens of beasts. Japan is fortunately not reduced to the beastly status of Christendom yet, though I am sorry to say that she has been heading towards it in recent years." Though these remarks received applause, the President of the House of Representatives required the speaker at a subsequent sitting to withdraw his severe indictment of Western lands.

Missionaries and International Peace

John W. Foster, authority on China, in his book, "American Diplomacy in the Orient," says the useful service of the missionaries in connection with the diplomatic enterprise of the Western nations with the Far East plan is especially conspicuous. He refers to Dr. Robert Morrison as the trusted advisor of the British Government and the East India Company at Canton for twenty-five years. Dr. Gutzlaff, a German missionary and historian, had an important influence at the end of the opium war. Dr. Peter Parker, famous first medical missionary of the American Board, carried similar responsibility, while Dr. S. Wells Williams, another Board missionary, was associated with Commodore Perry in the opening of Japan. Missions have opened the way to trade, as admitted by many writers, but there is hardly a mission field where they have not advanced world peace and international friendship. The old quip that the missionary was always followed by the gunboat and conquest

has seldom, if ever, been true in the annals of American diplomacy. Galen Fisher has recently outlined instances where missionaries have been trusted mediators between governments in times of great crises. Both Dr. Peter Parker and Rev. E. C. Bridgman, our missionaries, were made secretaries to Caleb Cushing's embassy to China in 1844. Dr. Parker twice served as *Chargé d'Affaires* in China.

A Creed of Christian Internationalism

A company of British Christian students, having been stirred by accounts of the evil effects of race-prejudice in Kenya and other parts of Africa, are preparing to go thither as pioneer educators, doctors, agriculturists, etc. The ideals by which they are inspired are thus expressed:—

"We believe that (1) nations, no less than individuals, are subject to God's immutable moral laws; (2) nations achieve true welfare, greatness, and honor only through just dealing and unselfish service; (3) nations that regard themselves as Christian have special international obligations; (4) the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race; (5) Christian patriotism demands the practice of good will between nations; (6) international policies should secure equal justice for all races; (7) all nations should associate themselves permanently for world peace and good will; we believe (8) in international law, and in the universal use of international courts of justice and boards of arbitration; (9) in a sweeping reduction of armaments by all nations; and (10) in a warless world, and we devote ourselves to its achievement."

Protestant Gains and Losses

The *Quarterly Record* of the National Bible Society of Scotland contains an account of a visit that Rev. G. A. F. Knight, D.D., has recently made to South-Eastern Europe. Among other things, he mentions an interesting movement in Ukrainia, Russia. For several years there has been a great emigration from that province, upwards of 300,000 going to the United States and Canada. In the latter country 40,000 of them have become Presbyterians. These have sent back missionaries to the homeland. Fully a fourth of the population of Ukrainia have left the Roman Catholic or Greek Orthodox churches, and now there are a million Presbyterians and Baptists. In Czecho-Slovakia and Hungary the Jews seem more open-minded than formerly, and many of them are studying the New Testament. Budapest has about 200,000 Jews, and since the war, 97,000 Jews have registered themselves as Christians. This has probably been from mixed motives; but it results in their children being educated in Christianity and helps to break down barriers between Jews and Christians. A majority of the 97,000 have become members of the Presbyterian Church. In Rumania, on the other hand, the Greek Orthodox Church has set itself to uproot Presbyterianism, which was the religion of the majority of the Hungarians dwelling there, who are now cut off from the mother church in Hungary. Colleges, schools, and other institutions have been seized; armed soldiers have come frequently into gatherings of the Presbyterians and dissolved them in the king's name.

The Twenty Thousand

The American Board is not the only society which is troubled by debt. The Baptist Missionary Society of England, at its meeting last April, took vigorous measures for clearing off its deficit of £27,727, and recent reports show that success has already been almost attained. The method adopted was to apportion quotas to the different counties, and they in turn apportioned them to the local churches. There is also a movement for securing an increase of £40,000 in the annual income of the society. It has as a slogan the words "one-third more." A band of young people between the ages of fifteen and twenty is being formed under the name "The Twenty Thousand (T. T. T.)," that being the number sought for membership. Those joining it assume the following obligations:—

1. To be myself a missionary at home.
2. To pray every morning for the Baptist Missionary Society.
3. To give £1 a year to its treasury.
4. To spread the fire where I can.
5. To stand loyal to my own church.

Glimpses

It is announced that the Crown Princess of Japan will give a sundial to the leper hospital of the Church of the Advent in Tokyo. The dial will bear the text, "From the rising of the sun until the going down thereof, the Lord's name shall be praised."

A report appearing in *Industrial and Labor Information*, the organ of the International Labor Office, estimates the number of Armenian refugees from Turkey who are now in Europe and the Near East as 321,000. Of these, 150,000 are in Syria, 120,000 in Greece, 20,000 in Bulgaria, 2,000 in Cyprus, 8,000 in Mesopotamia, 1,000 in Palestine, and 20,000 in various European countries.

Quo Tai-Chi, Vice-Minister of Foreign Affairs in Canton, says, "The innate race instinct of the Chinese nation revolts against the notion that mere force can ever settle the rights and wrongs that divide contending factions."

Friday, Saturday, and Sunday have all been declared legal holidays in Palestine, during which time notes cannot be protested.

About one in every 4,000 Chinese is now receiving some instruction in elementary science.

IN PORTUGUESE EAST AFRICA

Our Unoccupied Territory

WOMEN OF EAST AFRICA
They and their children await the Gospel

REAL "HEATHEN"
The raw material for men like the group below

TAPERA (IN CENTER, A LITTLE LOWER THAN THE OTHERS) AND SOME OF THE YOUNG MEN HE LEADS
Would-be evangelists, eager, ready to go. Under Portuguese Government rules they must have a white leader before they can begin to preach (see page 507)

AFRICA'S S. O. S.

By ERNEST W. RIGGS

PORTUGUESE EAST AFRICA embraces the largest unoccupied territory in Africa south of the equator. It is not unoccupied because of a lack of native people, for two million Africans of excellent stock and of remarkable ability live there. Nor is it unoccupied in the sense that the white man has not entered, for the number of whites in Portuguese East Africa has passed the ten thousand mark. Nor is it unoccupied from the point of view of the cultivation of the soil. From the one port of Beira alone the exports of local produce increased sixfold in ten years. I have counted a dozen ocean-going vessels lying at anchor in this harbor at one time, waiting for their cargoes.

This great area is unoccupied from the point of view of Christian missions. Where malaria, dysentery, black-water fever and smallpox are still treated as the outworkings of an evil spirit, no missionary doctor is present to give the simple remedies of modern scientific knowledge. Where only one out of ten babies lives to maturity there is no missionary mother to teach the simplest ways of motherhood. Though great plantations are operated by the unpaid toil of thousands of brawny black bodies, there is no agricultural missionary to teach these native people how to work for themselves. The witch-doctor, with his shrewd rascality, keeps the people in perpetual terror of malevolent demons, but there is no messenger of the loving Jesus.

Despite the favorable conditions which prevail in this Portuguese colony, the easy transportation facilities and the comparatively good climate, here is a stretch of coast over a thousand miles in length with just one mission station—that of the South Africa General Mission, the only representative of evangelical Protestantism upon all that coast. All the interior with an area equivalent to our eastern states from Maine to Virginia is without any established missionary work or any regular preaching of the Gospel.

In many ways the most important section of this great unoccupied area is the direct responsibility of the American Board. It includes the most important railroad and port between Lorenzo Marques and Mombasa. Two large rivers rise in the Rhodesia Mountains and bless this part of Portuguese East Africa above many others. Extensive plantations of sugar, sisal, and cocoanut produce thousands of tons for export to England and other parts of Europe. Nearly 100,000 tons of chrome ore destined for the United States pass through this port of Beira each year.

The missionary responsibility for this field we assumed many years ago and have openly avowed it before the native people, our sister missionary organizations, and the constituency of the Board ever since.

Forty-five years ago the American Board made its first effort to occupy this territory. Rev. Myron W. Pinkerton secured the approval of the Board for starting a mission in Umzila's kingdom, near the headwaters of the Buzi River. He never reached the field. Death called him on the banks of the Govuro River and there he lies buried. That was in 1880.

Many years after Pinkerton's expedition, in 1905, Mr. Bunker was sent to Beira to open a mission station; but in 1907, broken in health, he was obliged to return to the United States. His work was not without its splendid fruits, however. He selected a number of fine natives of this region who have been carefully trained, and are now in a position to lead in the evangelism of their people if the American Board will make it possible.

In 1915 Mr. Maxwell was sent from Natal to carry on the work. At the end of two years he, too, left Beira, protesting to the Portuguese officials against the restrictions which hampered him. He died before he could return for larger service.

In 1911 we secured a tract of land near the Rhodesia border of Portuguese East Africa under

the name of a stock farm. The missionaries never received satisfactory permits for its school or church, and after the efforts of many years it still remains limited in its activities and poorly manned.

These repeated though sporadic efforts and the occasional tours made in the country by missionaries from Rhodesia and Natal have raised in the

hearts of the native people of the land hopes which have been as often tragically disappointed. The great Christian white people seem to hold out to them the Gospel, only to snatch it away from their eager grasp.

Why, we must ask, when the work of the American Board has gone forward in so many lands, has it been halted in this most needy region? Why have we been like the son in the parable of our Lord, who said, "'I go, sir,' and went not"? The first cause is the hostility of the Portuguese to the efforts being put forth by the American Board through its missionaries; and the second, is the failure on the part of the church at home to provide the funds needed for the adequate establishment of the work.

The hostility to missions has been political, religious, and commercial. Last summer, however, in company with Rev. and Mrs. John T. Tucker of West Africa and Mr. Fuller and Dr. Lawrence of our Rhodesia field, I traveled through this region quite extensively. I interviewed Greek and Portuguese planters, Catholic fathers, administrators and governors, and failed to find any insurmountable difficulties in the attitude of these leaders to the establishment of missionary work.

Passing under the startled gaze of a long line of cowering conscript laborers, we entered the office of the Chief of Native Affairs of the Mozambique Company. He received us most cordially and proved a valuable aid in our negotiations. He opened before us maps and tables of population to indicate where the need for new schools was the greatest, but stated frankly that he could not favor any schools which would teach the natives English and Zulu, weaning them away from their allegiance to the Portuguese. He said he would favor the teaching of trades and agriculture by Americans who would be loyal to the government of the Colony.

Massano d'Amorim, a straight, upstanding general of the army, Governor of the Mozambique Company, received us with military grace. He had become acquainted with the work of the American Board in Angola, another Portuguese colony in West Central Africa where in the last twenty years the church membership has increased a thousand per cent, and where the pupils from our schools, girls as well as boys, have outstripped the graduates of both the government and the Catholic schools in their attainments. With emphasis he urged that a similar work should be established within the borders of the Mozambique Company, and referred us for final permission to the Governor General of the Province, who resides at Lorenzo Marques.

The story of our negotiations is too long to repeat. At the end of a week our suspense was ended by having the magical words *"I authorize"* written upon the petition which we had presented. In due time a certificate was made out in which it was stated that we (I quote) *"as representatives of the American Board of Commissioners for Foreign Missions request permission for the establishment of a religious mission within the territory of the Mozambique Company."* It then continues (again I quote), *"His Excellency the Governor General on the 9th of the current month of September consented in writing."*

It is a challenging fact that the Board as a Protestant missionary organization *has been granted* this written permission. While it would be too much to expect that all questions of relationship with the government will now be easily solved, yet so far as the Portuguese Colonial officials or the administration of the Mozambique Company are concerned the way is open before the Board.

The second obstacle in the way of the progress of the American Board's work in Portuguese East Africa has been the failure of sufficient support from America. So earnestly has the need been felt, that the missionaries have offered to finance the new enterprise by reducing their own salaries if necessary. Time and again, however, the Board has been obliged to refuse to allow an adequate program to be carried out.

The spirit of almost desperate determination on the part of the missionaries is evidenced in an extract from a letter telling of one of these infrequent tours in the Lowlands:—

> "The pioneer missionaries promised the people at Mangundi's and Chibababa's twenty-eight years ago that they should have schools. . . . Yet they still trust us, and are looking for our coming; and when the six evangelists and I knelt down in the old traction engine road with Zikai, one of the first fruits of the early work there, and Maheu, converted not long ago at Johannesburg, we renewed the pledge so long ago given; and, like Mr. Bunker, I shall never rest until the Board redeems the promise."

Though this spirit of sacrifice and devotion on the mission field is heroic, it is not effective. Tangible support from the churches in America must be found.

In Connecticut, the Fairfield Association, stirred by the unmet need, has proposed to raise, in addition to its regular contributions towards the apportionment, the sum of $7,500 a year in order to enable the Board to open this new field. Despite the offer of so large a yearly sum, the Prudential Committee has again felt obliged to refuse authorization because the funds provided were not adequate to complete the task. Too often a meager beginning has ended in failure. This time we must have an adequate beginning. Moreover, while the legitimate requirements of fields long occupied are being refused and a policy of general retrenchment is being considered, how can the Prudential Committee authorize an advance in a new direction?

What of the results of our failure to occupy this territory? Let me give four pictures to bring home the tragedy of our failure:—

After battling with the waves of the Indian Ocean for parts of three days in a little kerosene launch navigated by naked natives, we arrived at Chikugu's Kraal, one of the most important in the Mozambique Company's territory. It is surrounded by a population of some 40,000. We held a meeting at the chief's hut and he, with his four wives

CHIEF CHIKUGU'S KRAAL
Portuguese East Africa

and his many naked and ignorant children, listened most eagerly to the message. His hospitality was complete, and as we were leaving in the morning, I asked him whether he would like to have a school established for his children. He raised his six feet of stature to its full height and gave me an accusing stare as he said: "Umfundisi, for thirty years my father and I have been asking for a school, and you have promised to give us one, but my children remain ignorant. How can you ask me whether I wish to have a school?"

From this same tribe Mr. Bunker took a few boys to Mt. Silinda for education. Among those was one Kamba Simango. After studying in the schools of Africa, he was brought to America to complete his education. With faithfulness and hard work he secured his B.S. degree at Columbia. He was later ordained to the Christian ministry in the midst of devoted friends whom he had won in Connecticut. For two years he has been preparing himself in Portugal for service to his own people. The tragic loss of his remarkably able wife has deepened his experience and softened his nature, and now, as he stands at the threshold of service, he sends a cable to the Board which reads, "Still waiting authorization." No man could be better prepared for this service than Rev. C. Kamba Simango, the little heathen boy who has become a well-qualified missionary, and he still waits authorization; not an appointment given by the Prudential Committee in Boston, but the authorization which comes from the assent of the denomination to a forward movement in Portuguese East Africa.

A number of years ago there was persecution of the Christians along the Buzi River. Young men were beaten and chained and thrown into prison, and some died for their faith. Eight were sent to Lorenzo Marques for military service. There they nobly maintained their faith and moral character and approved themselves to the local officials. Moreover they studied Portuguese and passed their first government examinations. After three years of life in the barracks, four of them received their discharge and returned to their homes. Recent letters tell of a visit by three of these young men to Mt. Silinda in Rhodesia. They came asking for missionary help—they who had suffered persecution; they who had studied and prepared themselves to serve their people; they who are now back in the heart of this territory which we have failed to occupy. They ask our aid. It is not money they want. It is missionary leadership, as they cut a way for the Gospel through the jungle of heathen witchcraft and civilized brutality.

Only as we utilize the permit which has been granted by the government can church and school work be carried on in safety. These native Christians have already been threatened by local officials with summary punishment if they carry on services and school without permission. We hold that permit; they cannot safely go forward without our coöperation. They have led the way. Can we refuse to follow?

The church of the Swiss Mission in Lorenzo Marques was filled with an orderly group of 150 young men with eager faces meeting for a communion service to be conducted by Mr. Loze, the missionary. This missionary disclaimed any share in establishing this Sunday afternoon service, saying that the leadership was entirely in the hands of Tapera, another of Mr. Bunker's boys. He it was who had sought them out from the kitchens and stables of this gay seaport. One by one they had confessed Christ through the simple, unprofessional preaching of Tapera. Each of them came from this territory which we have failed to occupy, and forty out of the group have pledged themselves to go back again to their own people to bear the message of the Gospel.

Tapera had traveled with us and preached effectively at Mashonga and in Beira, and when I was saying good-by in Lorenzo Marques he said, "How soon will the Board send missionaries so that we may join you in this work?" I explained that it might be some months before I could present the message in America and secure the authorization and the funds necessary for starting the work. Tapera's face fell, and as he thought of this strong band of forty workers he shook his head and said, "I cannot hold them back; I fear I cannot hold them back." No, he cannot hold them back. They have received the only message of hope that there is for the black man and must carry it to their kinsfolk. They will blunder for lack of our guidance, they will suffer persecution, for we, not they, hold the permit for missionary work; but they will go. Shall *we* hold back?

THE MISSIONARY AND CHINA'S APPEAL FOR JUSTICE

By FRANK RAWLINSON

Dr. Rawlinson, the American Board's representative at Shanghai, and editor of the "Chinese Recorder," is a man we must tie to these days, when perplexed over conflicting accounts radiating from China.

HAVE the missionaries in China anything to do with the present Chinese appeal for political justice and *de facto* national sovereignty? A small percentage of the Western Christian workers in China have declared themselves in favor of giving up extra-territoriality. Should the rest follow their example? These questions were constantly running through my mind while in attendance upon the *Institute of Pacific Relations*, which met in the balmy climate and hospitable atmosphere of Honolulu, T. H., June 30–July 15. The membership, in number 143, came from China, the United States, Japan, Canada, Australia, New Zealand, the Philippines, and Korea. About 600,000,000 people are engaged in a struggle to live in these lands.

In number of members and economic strength, the United States was first. But from the viewpoint of human values, China, by reason of its teeming crowds, was in the focus of attention. About 90 per cent of the voting membership was Christian. Of these, about 22 per cent were connected with the Y. W. C. A. and Y. M. C. A. Missionary forces, organized church forces, and commercial interests were represented by percentages conspicuous for their smallness.

The accepted aim of the Institute was the promotion of human welfare through a study of the racial, political, economic, and religious problems found on and around the Pacific. Frankness without friction marked discussions and speeches. The unofficial character of the membership made it possible to take the lid off of every tangle in Pacific relationships.

It is not my purpose even to outline the issues scrutinized by the Institute. Undoubtedly, however, the present treaty position of China *vis-à-vis* the other Pacific nations took first place. And since the Christian Movement in China is involved in the treaties the Chinese now wish to have revised, missionaries can hardly say they have nothing to do with the situation.

As one result of the recent deplorable shooting of unarmed students in Shanghai, Chinese Christians as well as others are scrutinizing the attitude of the missionary body on this and other features of the relations of aliens in China and the Chinese people. Chinese Christian Unions are being organized rapidly with a view to providing an agency through which Chinese Christian opinion can express itself. And there are signs of a possible cleavage between alien and Chinese Christians on this issue.

There was little criticism in the Institute of Christian work in Oriental lands. The Chinese members made none that I heard. But there was a decided tendency in the Institute, though no one said so, to look on missionary work around the Pacific as a somewhat irrelevant factor in the solution of the intricate and vital issues so conscientiously dissected in the Institute forums. This ought not to be! Missionary work in China originates in all the Occidental lands represented in the Institute. It involves about 7,500 of the aliens now resident in China. There are also strains between the Chinese people and Christian work in China as carried on by Occidentals as significant a part of the present situation as the justly unpopular treaties. And since missionary influence helped in the making of these unpopular treaties and missionaries rest their "right" of Christian propaganda thereon, they cannot escape being tremendously affected by present popular desires and agitation in China. As a Christian I am convinced that only the spirit of Christ can lead the way out of the present *impasse*. Since the missionaries cannot remain unaffected, how can they keep quiet?[1]

The Chinese group at the Institute numbered thirteen, and included two women. Most of them were Christians. In presenting their "requests" for China they did so in a dignified and deferential manner. Most of the topics discussed in the forums led in some way to these "requests." They asked three things: (1) The abolition of extra-territoriality. (2) Tariff autonomy. (3) The revision of discriminatory laws now operating against their emigrants in Occidental lands around the Pacific. By "extra-territoriality" is meant the arrangement whereby aliens in China are still under the laws of their respective nations. Tariff autonomy means that China wants the "Powers" to give up their present control of China's customs. In connection with the entry and residence of her citizens into Occidental countries there are discriminatory regulations that work unfairly. In short, China asks for fair treatment from the "Christian" nations.

The Institute heard these requests with sympathy. The Chinese group won the full confidence of all. Furthermore, it was evident that the Institute gave its moral support to the Chinese "requests." No resolutions were passed on this or on

[1] In Dr. Rawlinson's references to the missionary body in China he refers, of course, to the total number of workers of all Boards and denominations; not to the 250 or so representatives of the American Board, of which he is himself a member. Our missionaries in general are not open to the criticism of lack of sympathy or inaction.—EDITOR.

any other subject. But if the attitude revealed in this Institute could find wide-spread public expression, we should quickly have an acceleration of all present intentions to do justice to China.

WHERE THE MISSIONARIES COME IN

Now where do the missionaries in China come in? Is it not their duty to intensify and deepen the Occidental's sense of moral culpability for existing legal impositions laid upon China to the point where he will determine to be more active in righting the wrongs his predecessors have created? The missionary should be a moral leader in accelerating the process of readjustment. Not only are Chinese Christians and non-Christians looking for this. One also heard the opinion expressed in the Institute that the time has come for China missionaries to declare themselves. I do not recall that this opinion was expressed by either a missionary or a Chinese.

There is no doubt that most missionaries in China share the attitude of the Institute in condemning those features of present treaties with China which have come down from a predatory age—an age left behind in the thinking of both the members of the Institute and the missionaries. But there was a tendency in the Institute, which many missionaries apparently share, to leave the righting of these "wrongs" to diplomatic and economic agencies alone. It is an open question whether a just settlement will be possible on those bases. They need the assistance of Christian forces.

The Chinese want "spiritual" power to show its reality by helping towards a removal of political injustice and unfair demands. If the Christian principles of good will, coöperative sharing, and equal treatment are to prove their worth for building up the life of China, they must be expressed in a way to make them more operative in the human situations now obtaining across the Pacific.

There are two reasons why Christian aliens in China must take a more definite attitude towards China's "requests" for equal treatment. In the first place an attitude of non-interference towards China's search for justice will be taken for moral impotency. China is looking for power not only to right the wrongs from which she suffers, but also to live right herself. For a large group of Christians to remain aloof at this juncture lays it open to severe criticism. First, that it lacks the moral leadership needed to turn men's minds towards what is right. Second, that it lacks the power to do right. The actions of the Washington Conference imply that China is not getting a square deal. The moral attitude of the Institute of Pacific Relations implies that China's present demands are justified. But what of the 7,500, or thereabout, missionaries in China? They cannot afford to lay themselves open to the charge of moral impotency. Christianity in China has too much at stake.

In the second place, Christianity in China is being scrutinized and tested to see whether its principles can be applied successfully to social as well as to individual needs. For the Christian aliens as a group to take no stand or to show no sign of being able as a body to help solve China's present critical problems will be taken to mean that it exhausts itself in high-sounding idealism. Christian forces in China must not allow this idea to get root.

I am not advocating that the missionaries take over the work of diplomats and politicians. And yet in some way Occidental Christian workers in China must throw the weight of their moral influence definitely on the side of correcting the mistakes of a past age. The Chinese are not always aware that the missionary influence probably helped to soften conditions of the present treaties that might have been worse than they are. But the past relation of the missionaries to the making of treaties carries with it a responsibility to do something to remove entirely the restrictions on China's freedom once deemed necessary. And perhaps it is their apparent inaction that explains why in such a gathering as the Institute of Pacific Relations the missionary movement in China was tacitly looked on as irrelevant.

LEARNED AND MORE

By GEORGE M. ROWLAND

Last July Dr. and Mrs. Dwight Whitney Learned of the Japan Mission celebrated their Golden Wedding, and on November 23 they observe the fiftieth anniversary of their landing in Japan as missionaries of the American Board. We cannot hope to do them justice in these columns. The best that we can do is to let Dr. Rowland, their colleague and friend for lo! these thirty years, give his bit of appreciation of the missionary scholar himself—who will doubtless share the same with his Honorable Okusama.

MY acquaintance with Dr. Learned began the day Mrs. Rowland and myself reached Kyoto in 1886, when we were welcomed into the Learned home as guests for several days while waiting for the special mission meeting that should fix our location, and that did really result in fixing permanently the course of our life work. A gracious host, of course, he was, as was Mrs. Learned also such a hostess.

But he was more than host. From those first days he took a keen interest in our acquiring the Japanese vernacular. He knew, as we did not know then, the vital importance of that one thing. As he started promptly from the breakfast table for his professorial duties, he would sometimes leave in my hand a bit of simple Japanese involving some idiom not easy for the English speaking beginner to understand. He apparently expected me to ferret out the meaning and to master the idiom by noon; and he was patient to explain when I had failed to "get my lesson." More than this, he knew that I had joined the mission wishing and expecting to teach in Doshisha. And he generously indicated his readiness to turn over to me one of the departments he was teaching, though I dare say he saw that the consensus of mission opinion seemed to be pointing toward diverting us from teaching in school to field evangelism. It is not incredible that his kind influence those first days of ours in Kyoto helped to make less trying a change in our life work, for which we were not then at all eager, but which we have since never regretted; no, not for one hour.

Again, after ten years, as we were returning from furlough in 1896, the question of location was for the mission and for ourselves a difficult one—four places needing each a family and only ourselves available. It was finally decided that we go to Sapporo, 1,100 miles from the center of the mission and forty-eight hours from our nearest colleagues in Sendai. I think some of our friends rather pitied us for having to go so far away, though we didn't pity ourselves one iota. As we passed through Kyoto for "that cold northland" late in November, who should be at the station to give us a Godspeed but Dr. Learned; and that, too, with a couple of books in his hand, saying he had enjoyed them and perhaps we, not having our library with us, might like to read them.

At that time Dr. Learned was secretary and treasurer of the mission, and so there was occasion for frequent official communication from him. He also wrote private notes, always brief and to the point. And even his printed and manifolded messages almost invariably bore on the margin an added line or two of greeting or news. These cheery touches were so frequent that finally they were put into a packet and numbered. Having kept tab on them from late November till the following July, mission meeting time, there were found to be fifty-two kindly messages from this one man to lighten what he may have regarded as our considerable isolation. And through all the years of our association frequent expressions of appreciation of such evangelistic and other service as I have been able to perform have been a constant source of satisfaction and joy, making life brighter and more zestful. Better still, such cordiality and helpfulness and personal interest and kindly act and appreciation have not been toward us alone by any means, but toward his other colleagues as well, so that to many of us the wonder has been that one man could write so many occasional notes, speak so many fitting words, do so many kindly acts.

And best testimony of all, let it be written in large letters, the pastors and evangelists who are now bearing the heat and burden of the growing churches' day, and who have been Dr. Learned's pupils, these men, not a few of them, have borne witness in my presence at one time or another to their *Sensei's* (Teacher's) wise tuition and never failing kindness and encouragement, sympathetic helpfulness and genuine friendship. They can joke about his reticence, terseness, or even betimes his gentle rebuke. But even for these they love him the more.

And now, having written thus so personally and somewhat ramblingly, what shall be said of Dr. Learned's specially noteworthy characteristics? First, everybody knows he is a very reticent man. He doesn't speak when he has nothing to say. Little pleasantries and small talk are not in his line. But when he does speak it is worthwhile to listen. He speaks wisdom. One of his best friends, and mine, says that his very reticence is with him a source of strength. And I agree with this judgment. Americans are coming to trust more and more "the silent man in the White House." So

have we of Japan learned to trust this silent man of the mission.

Again, his memory is accurate and wonderfully retentive. The books he reads he makes his own. The history of the mission, with dates and circumstances, are at his tongue's end, at least at his pen's end. This is almost a standing joke amongst his friends: "Ask Dr. Learned." It would seem that he has schooled his memory to serve him completely. If he keeps notes or a diary, his friends do not know it. And the memory thus trusted so fully has come to be wonderfully trustworthy.

A third source of Dr. Learned's strength is his prodigious industry in all his work and all his play, in physical exercise as well as in book-making. In amount and variety of teaching, and in literary output, no member of the Japan Mission at all approaches him. Large volumes of Church History, Political Economy, and a complete series of Commentaries on the whole New Testament, stand to his credit. And now, after getting well past the allotted "three score and ten," he is undertaking a second revision of the commentaries to replace the plates that were destroyed by the earthquake and fire of 1923.

Again, fourth, the breadth and accuracy and immediate availability of his learning at any moment are almost beyond compare. If "knowing something of every subject and all of some subject" is learning, then this man is a Learned man. But when all is said, beyond the capacity for work, beyond the memory and the learning, beyond every intellectual quality, there towers high the nurtured, tried, cultured Christian character. Rare indeed is the man whose half century of life work is of such full, rich fruition as is that of Dwight W. Learned.

HOPES AND FEARS OF FIFTY YEARS

By DWIGHT W. LEARNED

At Dr. Barton's request Dr. Learned has prepared a personal narrative covering his fifty years in Japan. He closes his manuscript of three hundred pages with the following "review and résumé," which includes personal views and opinions, as he says, "doubtless more or less incorrect."

LOOKING backward over the past half century, I am impressed with the number of fond hopes that have been cherished at various times, only to disappoint us. At the very beginning the opening of Japan to the Western world was so interesting, even romantic, an event that it is not strange that extravagant ideas should have been held by many as to what might be looked for in the New Japan, an instance being the serious reception given by many Americans to Mr. Mori's preposterous proposition that the Japanese adopt a simplified form of English as their national language.

A little instance was the belief firmly held by one of my friends that the Japanese were so enamored of foreign furniture that they would part with their treasures in return for any old thing, such as an American bureau. Was it much more sensible to imagine that they would quickly give up their ancestral religious customs and beliefs in return for whatever form of Western religion was offered to them? So early as 1873 we read in the letters from the mission: "We have been somewhat anxious for fear that Christianity would be taken up as a state religion. Unless we are speedily reinforced, the golden opportunity will be lost."

Two years later the zeal of the first church members, who felt "that to become a member of the church meant to become a preacher of the Gospel," and who insisted on paying their own expenses on their preaching tours, gave wonderful hopes for the future of such churches. The next year the coming of the young men from Kumamoto, tried by the fires of persecution and bringing each his Bible as his only possession, opened a wonderful prospect of what such men would do as soon as they had received their theological preparation. In 1881 the attendance of thousands at all-day preaching services in the great theaters seemed to show that the multitudes were ready and eager to hear the Gospel, which the next few years seemed to prove to be a fact. In 1884 the great revival in the Doshisha was hailed as a sign that the Spirit had surely come to Japan with mighty power. In 1901 the large number of those who signed cards at the meetings throughout the country gave hope that a new day had come with the new century and that a great advance was to be looked for. In 1904 the opening of the Russo-Japanese War seemed to many to be the "psychological moment" for a great advance movement, and mission meeting was held two months earlier than usual to make plans for it. "This is what we are here for," said the optimist when the mission proceeded to take up the matter.

Finally, the Interchurch World Movement was surely to bring a great opportunity for advance. The amount of time which has been spent by committees of the mission in drawing up a "plan for the speedy evangelization of Japan," or "to present the whole subject to the Prudential Committee and the American public," would be startling if it could be reckoned up.

Also the word IF has played a great part in our annals. IF only the progress had gone on in the same geometrical ratio as during certain years; IF only theological discussions had not cooled the early simple faith of the churches; IF only the

early evangelistic zeal had continued, etc., etc. In fact it is easy to see now that some of our early hopes had small foundation, and to realize that it is far easier for a people to adopt some of the externals of modern civilization than to discard a religion handed down from ancient times and identified with the history of the country; easier to adopt the electric light than the Light of the Gospel.

But this does *not* mean that we do not find very, very much to give thanks for; it does *not* mean that we have not seen very great things accomplished.

As for the present and the future, it is easy to see that the conditions of missionary work are in many ways much different from those of fifty years ago. No longer is there any danger (or hope) that the Japanese will adopt Christianity as a means of gaining admission to the comity of "civilized" nations; armies and warships have been found much more effectual. No longer have medical missionaries an important part in the work (if, indeed, they now have any); no longer—at least in such places as Kyoto, Osaka, Kobe—are missionaries in close touch with all the churches and all the evangelistic work of their district, and in frequent demand to preach and administer the sacraments.

On the other hand, the kindergarten has become a mighty means for doing good work, especially if directed by competent leaders able and willing to give close personal attention to it, and if made more effective by having a good Bible-woman attached to each kindergarten. The kindergarten is not something that will work satisfactorily without efficient oversight, as I can testify from observation. Again, the great number of young people seeking higher education gives great opportunity to schools, such as Kobe College, that have the right ideals and the right leaders. Also there is a body of strong and active churches well organized with many competent ministers.

Just what plans God has for this great nation none of us would venture to say, but we are sure that Japan is not outside of his plan of love for the world; we are convinced that the Christian Church has an important part in those plans; and we believe that in one way or another the service of missionaries will be helpful for not a few years to come.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of September, 1925				For Calendar Year to Oct. 1, 1925			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B.	$18,394.00	$16,081.00	$2,313.00		$415,885.00	$380,405.00	$35,480.00	
W. B. M.	25,531.00	24,503.00	1,028.00		162,432.00	156,913.00	5,519.00	
W. B. M. I.	18,309.00	23,580.00		$5,271.00	91,000.00	98,920.00		$7,920.00
W. B. M. P.		173.00		173.00	21,696.00	21,191.00	505.00	
C. E. S.	4,872.00	4,433.00	439.00		49,453.00	47,810.00	1,643.00	
C. B. Society	9,085.00	9,167.00		82.00	73,068.00	74,232.00		1,164.00
C. H. M. S.	6,708.00	8,620.00		1,912.00	90,322.00	92,255.00		1,933.00
A. M. A.	24,229.00	25,509.00		1,280.00	149,846.00	151,676.00		1,830.00
C. S. S. E. S.	2,782.00	4,155.00		1,373.00	32,232.00	35,795.00		3,563.00
C. B. M. R.	5,122.00	4,584.00	538.00		38,727.00	40,034.00		1,307.00
Annuity Fund	1,194.00	1,123.00	71.00		10,165.00	9,495.00	670.00	
Foundation								
Totals	**$116,226.00**	**$121,928.00**	**$4,389.00**	**$10,091.00**	**$134,826.00**	**$1,108,726.00**	**$43,817.00**	**$17,717.00**

The Treasurer of each of the Societies is asked to fill out in the space allocated to it above the receipts on the apportionment for the previous month and for the calendar year up to and including that month, together with the amounts received the preceding year, and the increases or decreases for the month and for the year, and send one copy each to Rev. S. L. Loomis, Editor of the *American Missionary*, 287 Fourth Avenue, New York, and Rev. Enoch F. Bell, Editor of the *Missionary Herald*, 14 Beacon Street, Boston, Mass., before the 8th of each month.

SHALL THE MISSIONARY LEAVE JAPAN?

By FRANK GAYLORD COOK

Mr. Cook, a business man of Boston, who with Mrs. Cook, the Treasurer of the Woman's Board of Missions, recently returned from a world tour, gives an answer here to a question of vital importance when he was in Japan. His judgment is of help to us right now, when the question of retrenchment is before the churches.

SURELY, before God, East is West and West is East and all men are akin. In large cities of Japan, like Osaka, Tokyo, and Kobe, the Congregationalist from the West feels quite at home in the Kumiai church. Except for the strange language and garb, he finds little difference from its New England prototype. He sees church buildings and equipment, forms and order of worship, Sabbath school and Christian Endeavor, and other activities—and in all he feels the free, devout, and ardent spirit—to which he is accustomed at home. There is but little tendency to ritual. Old-fashioned congregational singing prevails. And it was a striking exception when on one occasion what appeared to be an ancient Japanese chant or folk song was sung in a haunting, minor melody by a small mixed choir, said to be one of a few in Japan.

The preaching also is fully up to our best standard and the pulpit enjoys well-deserved prestige. A prominent, well-informed Japanese remarked of a certain minister of a Kumiai church that he had such an acute and powerful intellect, that if he had taken up politics instead of the ministry he might have been Premier of Japan.

The more one sees of these churches the more the conviction grows that were all missionaries and outside financial aid to be withdrawn, the Kumiai churches would still be able, though with much difficulty, to carry on, and ultimately, though only after a long period, to evangelize their land.

Should, then, the missionaries retire and outside aid cease? This question was brought sharply to the front—by the Japanese themselves—when the Exclusion Bill was abruptly passed by Congress, without any prior resort to diplomatic negotiation, and with scanty consideration for the position and sentiment of Japan. It is doubtful if people in the United States realize how deep was the wound thereby caused. The head of a large educational institution—long a resident of Japan—said that nothing had occurred during his residence—not even the Russo-Japanese War—that had so stirred the Japanese people. To them this action, apart from its international and political aspects, was contrary to the fundamental principles of Christianity. This question at once arose: If this be the ripe fruit of Christianity, in one of the foremost nations professing it, why should Japan any longer encourage or tolerate Christian teaching, or even the presence of missionaries? Some Japanese Christians, including several ministers, on the platform and in the press, urged that the missionaries retire and that the churches refuse any further outside aid. Others, especially those closely associated with missions, asserted that the action of Congress could not fairly be charged to Christianity, and was indeed deeply regretted by a large portion of Christians in the United States; that the missionaries had done much in the past and could do even more in the future for the upbuilding of Japan in truth and righteousness.

This discussion, to which the newspapers gave column after column in editorials and communications, involved an analysis of the aims and methods of missions and a frank appraisal of the character and influence of the missionaries. And in it all the people gave a remarkable exhibition of dignity, open-mindedness, and self-control. As a result the hold of Christianity on Japan was strengthened. The people got a clearer conception of what Christianity really meant. Its essential principles had probably never had in Japan in so short a period such thorough publicity; and the position it had been steadily gaining, of being generally recognized as one of the three or four great religions of Japan, was clearly reinforced.

To this result the attitude and conduct of the missionaries greatly contributed. Though loyal citizens of the United States, they were also loyal Christians, and sincere friends of Japan. They felt a painful disquiet and regret at the action of Congress, which they clearly saw would severely try the traditional friendship between the two countries. But so far as possible they held their peace and pursued their even and customary way. They have had as a result increased respect from the government and people and a new lease of service. When I asked a prominent business man, a member of the House of Peers, "What can Christianity do for Japan?", he replied, "It can do for Japan what it has done for the United States." We were not discussing the Exclusion Bill. The allusion was to the prevalence and strength of Christian ideals in the United States, notwithstanding the lapses that often occur in politics and business. He went on to remark of a certain missionary who had rendered timely and valuable service to the government and people of Japan: "That man is a missionary statesman; and you should send over more like him."

After such an experience, it is natural that the missionary in Japan should reëxamine his present position and his probable future; and I found that this was being done. They are all quietly and

steadily adjusting themselves to the altered and progressive conditions of mission work. With admirable modesty, self-control, patience, and tact they are transferring the initiative, and the ultimate control, in all Christian work to the Japanese Christians, while they themselves pass into the rôle of next friend and fellow-worker.

While I was on my way to visit a distant station under the escort of the missionary usually resident there, I received an invitation to address the people of that station from the pulpit of their church. The invitation came not from the missionary, but by telegram from the Japanese minister of the church; and when I went later into the pulpit to fill the engagement, it was the minister that sat beside me, and introduced and interpreted me, while the missionary and his wife sat silent in the audience like other regular members of the church.

Such refinement of Christian service is not surprising in view of the superior character of the men and women now sent to the mission field. They are hand-picked—the choice fruit of our highest educational institutions, chastened and refined by self-denial and by devotion to the Christian ideal. If the East is to be reconciled with the West and a new world brotherhood is to arise for the salvation of all, it will be the missionary most of all who will contribute to that end.

THE BOOKSHELF

SPECIAL NOTICE

Mrs. Lydia Lord Davis, well known by the women of the great Interior district, has gotten out a pamphlet entitled, *My Letters from the Orient.* It is published in response to numerous requests from Mrs. Davis's friends and in the interests of the Kobe College Building Fund. Mrs. Davis recently took a trip to China, and sent back letters of interest from various parts of the Far East which she was visiting. These letters form the pamphlet. That they are of interest to the friends of missions goes without saying.

En route to China, Mrs. Davis was the guest of Kobe College, Japan. Even a short contact with the teachers and students of that institution convinced her that Kobe College was an established educational and Christian force of unsurpassed value, and that Christian America would find a large opportunity of service through the college. She saw the poverty of the equipment of the institution, and learned that hundreds of applicants were turned away for lack of room. The fact that the alumnæ, faculty, and students of Kobe College were pledging themselves to raise $300,000 for an endowment fund challenged her, as it does the friends of the work in Japan generally, to attempt the raising of half a million dollars for new buildings to be placed on the site already purchased with Japanese money. Many readers of these *Letters* have already contributed to the Kobe College Fund. Mrs. Davis sends out the little book with the desire not merely to share with others the experiences here recorded, but in trust that somehow its sale may add materially to the Fund.

Orders for the *Letters* may be sent to Mrs. Lydia Lord Davis, Oberlin, O. Single copies are .50. If ordered by the dozen, the price is $4. The booklets can be sold at .50 each, making $2 on a dozen to add to the Kobe College Fund. The profits are to be sent to Mrs. S. E. Hurlburt, treasurer, 19 South La Salle Street, Room 1315, Chicago, Ill.

Red Blossoms. By Isabel Brown Rose. New York: Fleming H. Revell Company. Price, $1.75.

Mrs. Rose is a missionary of the American Board, in the Sholapur Station of the Marathi Mission, and her story is written against the familiar background of Western India. First of all, the story is good. It holds the interest from beginning to end. It is written with real facility, and flows as smoothly as the work of the most experienced novelists. In particular, the dialogue is unusually good.

In addition, it gives the satisfaction of dealing with one of the world's great causes; and every friend of missions will delight to see this intelligent and favorable interpretation placed on the medical and educational work of the missionary.

It is unusual to see a new novelist lead the reader to the point of tragedy. The story has a dark ending. Yet the note of spiritual triumph is clear. It is a story of hard work, of love, of loss, of ultimate gain.

Mrs. Rose is to be congratulated. She has a gifted pen, and ought to use it. We shall watch for other writings in the pages of the best magazines and in books from our best publishers.

B. E.

The missionary magazine for boys and girls called *Everyland* is making a special Christmas offer to Sunday school teachers and others. Realizing that many Sunday school teachers cannot afford to give their pupils expensive Christmas presents, but that they sincerely desire to give something worthwhile, an opportunity is given to secure *Everyland* for six months, January through June, for fifty cents. The usual subscription price is $1.50 a year. Write to *Everyland,* West Medford, Mass., for further information.

AMERICA'S EDUCATIONAL MANDATE IN THE NEAR EAST

By PAUL ROWLAND

Five outstanding institutions in the Near East are coöperating in an effort to raise two and one-half million dollars for operating expenses for the next five years. The time limit is January 1, 1926. There remains $650,000 still to be raised. In this Mr. Rowland, of the Samokov Institute, is assisting Mr. Albert W. Staub, Executive Secretary. The central office of these Near East colleges is at 18 East 41st Street, New York City.

AT the close of the World War America could have had a mandate over the whole of the former Turkish Empire for the asking. Indeed, foreign statesmen urged it upon us. Our spokesmen, however, definitely declined to commit America to any political responsibilities abroad. But many people do not realize that America already held a mandate for the Near East—an educational, not a political, mandate—and that she could not then, and cannot now, with honor, repudiate the responsibilities which that implies. For fully one hundred years American missionaries have been at work within the former Ottoman Empire. Wherever they went they opened schools and colleges, practically all of them founded by missionaries of the American Board and the affiliated Woman's Boards. Following fifteen years of almost incessant war and revolution, most of the schools and colleges in the interior of Anatolia have been temporarily closed. But the institutions along the Mediterranean littoral, as well as those in the Balkans, have kept open through it all, and cannot today accommodate the flood of students which streams toward them.

Take for example the following five outstanding American institutions in the Near East—the American University of Beirut, Robert College, Constantinople Woman's College, International College at Smyrna, and the Samokov American Schools in Bulgaria. These five institutions alone have a combined enrollment of about 3,000, drawn from thirty different nationalities. The list reads: Syrians, 589; Turks, 577; Bulgarians, 416; Armenians, 330; Greeks, 281; Jews, 181; Irakis, 144; Egyptians, 112.

King Feisal of Irak sends his twelve-year-old son —accompanied by a nurse and a business manager— to Beirut University this year. The Grand Rabbi and other prominent Jews of Baghdad send their sons, necessitating the opening of a kosher restaurant on the campus. The governments of Palestine, Irak, and Sudan send students, at government expense, to be trained as teachers for their respective countries. From Teheran, Mosul, Basra, and Baghdad they come—200 of them—across the desert by motor in twenty-four hours—a trip which took almost as many days a few years ago. More women than ever before are entering the University. Truly a marvelous spectacle is this rush of the young Near East to get an American education. Does this not constitute America's "educational mandate" in these ancient and pivotal regions of the earth?

All five of these institutions were founded under

THE PLAN FOR THE AMERICAN SCHOOLS ABOUT TO BE REMOVED FROM SAMOKOV TO SOFIA, BULGARIA

American Board auspices. But the "Big Three"—namely, the American University of Beirut, Robert College, and Constantinople Woman's College—have long since "graduated" from Board control and are independent missionary enterprises. Each was founded by a pioneer missionary educator of exceptional caliber. Cyrus Hamlin, Daniel Bliss, and Mary Mills Patrick not only *made* but *were* Robert College, Syrian Protestant College (now the American University of Beirut), and Constantinople Woman's College. Their biographies[1] are among the most fascinating in all missionary literature.

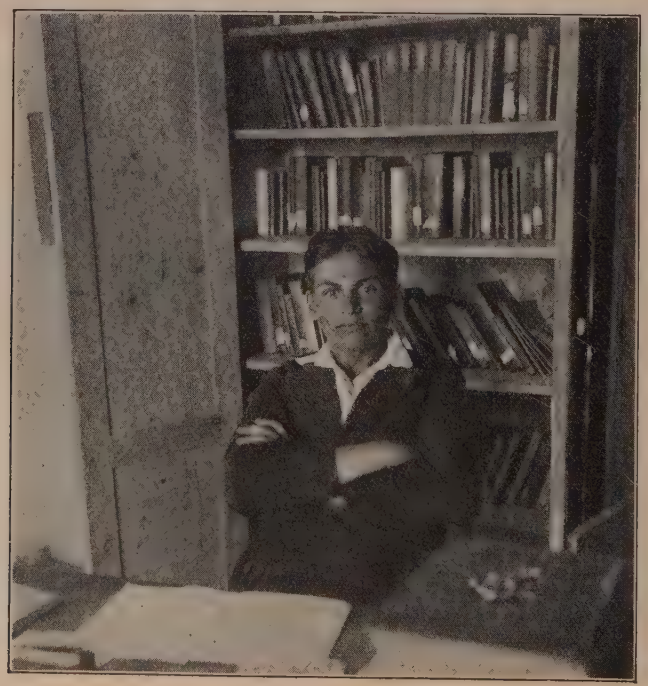
The graduates of all these American Christian institutions receive a certain imprint of character which marks them off from their fellows educated at the national schools. Thus, Sir William Ramsay writes in his "Impressions of Turkey": "I have come in contact with men educated in Robert College, in widely separated parts of the country, men of diverse races and different forms of religion, Greek, Armenian and Protestant, and have everywhere been struck with the marvelous way in which a certain uniform type, direct, simple, honest and lofty in tone, has been impressed upon them."

The whole Near East is now in ferment and transition. What the future of these lands is to be will be determined by the students now in the schools. For the first time in its history the majority of students at Robert College are Turkish. At International College, Smyrna, 95 per cent are now Turks, whereas before the Smyrna disaster the Greeks and Armenians were in the vast majority. Prof. John Dewey reports a Turkish graduate of Robert College as saying to him that if, in the two generations of its existence, that college had turned out 400 men trained to be leaders in Turkish schools and civil administration, Turkey would soon be made over. Such men as Lord Cromer, Lord Kitchener, and Lord Allenby have freely stated that the administration of the Sudan, Egypt, Palestine, and Mesopotamia would have been much more difficult, if not, indeed, impossible, without the aid of graduates of the American University of Beirut.

The modern state of Bulgaria owes its rapid rise more to Robert College than to any other single factor. Nine of its Bulgarian graduates have been cabinet ministers, of whom two were prime ministers. Sir Edwin Pears, the historian, writes: "I know of no instance in history where the life of a nation has been so profoundly influenced by an educational institution as the life of Bulgaria has been influenced by Robert College." What the Bulgarians think of Robert College and of Constantinople Woman's College can be judged from the following incident. When the United States entered the World War, the Turks threatened to close both of these American colleges. Bulgaria promptly informed her ally that the closing of the American colleges at Constantinople would be regarded by her as an "unfriendly act." They were not closed.

Oldest of the five coöperating institutions, the Samokov American schools are in the worst condition of all. Seventeen years ago the present buildings were condemned as unfit for further use. They are still being used—to the serious jeopardy of the students' lives. Meanwhile the new site at Sofia and the plans of the new buildings are lying idle, waiting for some group of Christian stewards in America to respond to this urgent need. The alternative is to close down the schools—after sixty-five years of faithful service—just as they stand on the threshold of their biggest opportunity.

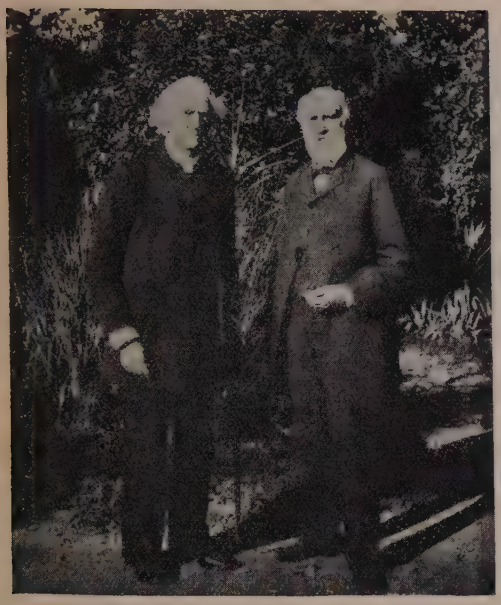
[1] Cyrus Hamlin: "My Life and Times," Boston, 1924. "The Reminiscences of Daniel Bliss," New York, 1920. H. D. Jenkins: "An Educational Ambassador to the Near East," New York, 1925.



EUGENE PROSTOV,
SAMOKOV, 1925

This student has been the librarian of the "young but vigorous" English library of the Institute at Samokov, Bulgaria. Four years ago he knew no English. Up to last year he had "devoured most of the 600 books on the shelves." He sounds promising.

SUCCESS TO THE NEAR EAST COLLEGES!



DR. DANIEL BLISS AND DR. GEORGE WASHBURN

Roommates at Amherst College. Missionaries to the Near East. Contemporary Presidents of Robert College and the American University of Beirut.

At Amherst they planted together at graduation two trees that stand today as splendid memorials on its campus; in the Near East they raised monuments more enduring in two great colleges.

Inspiring memories cluster round these names. Let us stand by their successors.

ROBERT COLLEGE
(1863)

AMERICAN UNIVERSITY
OF BEIRUT
(1866)

CONSTANTINOPLE WOMAN'S COLLEGE
(1871)

INTERNATIONAL COLLEGE
OF SMYRNA
(1891)

SOFIA AMERICAN SCHOOL
(1860–1863)

KATHRYN NEWELL ADAMS
President, Constantinople College

BULGARIAN GIRLS, CONSTANTINOPLE COLLEGE

INTERNATIONAL COLLEGE
OF SMYRNA

See Mr. Paul Rowland's article for word regarding the financial campaign for these colleges.

BUILDING A NEW MEXICO

By STANLEY HIGH

With the author's permission we cull this from his Young People's Foreign Study Book for 1925–26, entitled "Looking Ahead with Latin America"; published by the Missionary Education Movement of the United States and Canada.

Mr. High is the Assistant Secretary of the Board of Foreign Missions of the Methodist Episcopal Church. He is the author of "The Revolt of Youth," "China's Place in the Sun," and, most recently, "Europe Turns the Corner."

IN the Alameda—the Central Park of the City of Mexico—there stands a statue. Its title is "Malgre Tout." Represented in this statue is a woman lying upon the ground. Her feet are shackled with heavy chains. Her hands are cruelly tied behind her back. She is crushed and helpless. And yet the figure is one of life. Against those chains is thrown the whole force of this woman's body. She strains tensely. Her knees bend as if to rise and cast off the iron that binds her. There is nothing sullen in her eyes—but the light of faith, a light that finally will triumph despite the heavy hand of the past and the shackles of the present.

This statue is a picture of present-day Mexico. A newly awakened people are rising from the slavery of the past. They are shaking off the chains which have bound them through four centuries. A new nation is in the making south of the Rio Grande.

Into that nation there has gone the influence of Protestant Christianity. This is not an incidental fact. It is a vital—perhaps the most vital—of the factors which will determine the Mexico of tomorrow.

It is true as much in Mexico as in the United States or any other part of the world, that national strength of the finer kind can never be found unless there is found also a religious strength that meets a practical day-by-day need of the people.

The new Mexico needs religion—not religion that decrees certain ceremonies and forms of worship and lets it go at that, but a religion that reaches out to the heart of the individual; that enters that individual's life; that meets his intellectual doubts and, at the same time, gives him an inescapable responsibility for helping those with whom he comes into contact. . . .

Here in the United States we are seldom called upon to give reasons for the faith that is in us. Even less often are we forced to show the courage of our convictions. The price we pay for our faith is a paltry sum. South of the

Concluded on page 532

"MALGRE TOUT"

An interpretation

Struck down and beaten, writhing on the ground,
Thus lies Azteca, helpless, wounded, bound;
For centuries oppressed, bereft, forlorn,
Betrayed, forsaken, looked upon with scorn
By neighbors hastening by, so fair and tall,
Who heed not her distress nor hear her call.

Though sore beset, she yields not to despair;
There dwells within her breast a spirit rare.
"In spite of all, I shall at last arise."
So speaks Azteca as she prostrate lies;
And while she struggles, deep within her eyes
There shines a light that Time and Death defies.

"In spite of all."—"Nor foreign tyrant's chain,
Nor fetters forged in Treason's sordid reign,
Nor ignorance, nor greed, nor all their train
Shall hold me thus, a slave, in my domain."

LOUIS B. FRITTS.

A FREE MEXICO IN SPITE OF ALL

This statue is the work of a Mexican sculptor, Coutreras, who lived in Diaz' day. Losing an arm through infection, he is said to have produced "Malgre Tout" to represent his attitude toward misfortune. Foreigners, however, who have visited Mexico City, including Mr. High, see a greater significance in the statue. Mr. Fritts has kindly expressed this thought for the editor in verse.

ONE THOUSAND TOOTHBRUSHES

By E. I. H.

ONE thousand toothbrushes—that was what Miss Alma M. Atzel of Taiku, China, asked for a Christmas present.

She did not intend to use them all herself—not even a medical missionary has as many teeth as that. But there were any number of children in the Taiku schools who had to be started on the road to hygiene, but who had never seen nor heard of a toothbrush in their lives. There was Mr. Ning Chen Chin, the new public health worker, a graduate of Miss Atzel's training school for nurses, who believed he could teach the children to brush their teeth daily if they had any implements to do it.

TOOTHBRUSH DRILL IN FRONT OF THE BATHHOUSE IN TAIKU, CHINA

But there was the rub. For the children's parents still lived in the stage of the Old Testament writers, who thought "cleanness of teeth" was a synonym for famine, and could think of no more terrible curse to call down upon a hated enemy than to wish them "cleanness of teeth in their villages." Now famine was never very far away from the door in Taiku, and no parent was inclined to waste hard cash on so questionable a novelty as a toothbrush. Obviously they must be accustomed to them by degrees. So one thousand was a very modest request. It would not supply every child, but it would make a beginning.

On the other side of the world, in the Chicago office of the W. B. M. I., several heads were set to thinking. In the files were letters from missionaries asking for everything from colleges and industrial schools, through Ford cars down to Dennison paste. But this was the first request for one thousand toothbrushes.

Letters were sent out to several good friends of the Board about the missionary who wanted toothbrushes. Presently, in came a check for fifty dollars. But how far would that go toward so many? Somebody had a friend who was head of a department in a toothpaste manufacturing company which carries brushes as a sideline. The friend was taken aside and talked to, with the result that presently the company offered to supply a thousand very good toothbrushes at only five cents apiece.

So one day Miss Atzel came down to her dispensary to find herself the happy possessor of more toothbrushes than were owned by almost anybody else in China. They did not long remain in her hands.

The picture shows a group of Taiku children having a drill with some of these brushes, under the supervision of Mr. Ning. They are standing just outside the hospital bathhouse, where each has been given the luxury of a delightful hot bath. And now, as a surprise, each is presented with a toothbrush all his own! They are getting new sensations!

The bathhouse is a room only 12 by 15 feet in size, but you would be surprised to see how many people can make use of it. "Hurry up," is the cry, "the place is crowded and you'll miss your chance." The little room has served the people in a wonderful way by helping them to keep free of skin diseases. And if you could see how it brings the red roses into the children's yellow cheeks, you would be as anxious as Miss Atzel to see it enlarged.

The other picture shows Mr. Ning about to set out on a tour. He will give health talks in schools and churches and on street corners, trying to show the people how to keep their bodies as honorable temples for God. Chinese almost never come to a hospital until they find themselves in a desperate condition, and this new preventive work is the best way to help them.

Having achieved the goal of one thousand toothbrushes, Miss Atzel confesses to another consuming ambition. She hopes for a gift of enough towels

MR. NING CHEN CHEN STARTING TO GIVE A SERIES OF HEALTH TALKS

to supply the bathers with one apiece, instead of making one towel do for five persons. And she hopes to find on her next Christmas tree one thousand bars of soap!

THE HOME BASE

The American Board

THE FINANCIAL STATEMENT FOR AUGUST

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1924	$54,231.11	$86,380.00	$1,001.27	$17,220.52	$3,904.00	$3,840.07	$166,576.97
1925	54,615.93	72,430.42	2,074.77	11,975.70	5,601.08	3,058.03	149,755.93
Gain	$384.82		$1,073.50		$1,697.08		
Loss		$13,949.58		$5,244.82		$782.04	$16,821.04

For Twelve Months to August 31

1924	$582,358.51	$136,874.87	$19,730.21	$195,459.42	$82,507.51	$31,579.79	$1,048,510.31
1925	582,243.59	167,340.25	17,503.70	192,753.31	64,432.02	31,326.17	1,055,599.04
Gain		$30,465.38					$7,088.73
Loss	$114.92		$2,226.51	$2,706.11	$18,075.49	$253.62	

Receipts Available for Work of the Woman's Boards and Other Objects For Twelve Months to August 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1924	$535,085.33	$289,522.96	$86,430.52	$911,038.81
1925	600,614.02	294,726.32	85,266.72	980,607.06
Gain	$65,528.69	$5,203.36		$69,568.25
Loss			$1,163.80	

WHO KNOWS THE ANSWER?

The bare figures for the last month of the fiscal year and for the whole twelve months. That is what the exhibit above gives. August, the most anxious month of the year, brought no bright light to a clouded situation. The churches moved ahead a bit, but individual givers dropped back. *The high point of achievement for the month was made by the young people, over 100% increase.*

Now study the year's figures: No progress on the part of the churches — a slight loss instead; over thirty thousand increase from individual friends, whose generosity kept the deficit from running over $100,000 and recouped the losses in young people's gifts, in interest from funds and matured conditional gifts, and put the balance on the right side with a net gain of $7,088.73 in receipts for the year.

Are we not justified in saying that the future of the American Board's gigantic task is up to the churches? Do the above figures indicate that the churches have reached their limit? Do they register contentment with our achievements? Are they to be taken as notification to the officers and missionaries of the Board that a retreat is approved by the people of our churches? Another year's gifts, about paralleling 1924's, would almost give approval to this interpretation. Shall the Prudential Committee in making its appropriations this month go on this basis and almost brutally cut down the amounts promised to the missionaries for salaries and for Christ's work in their fields?

THE TIME HAS COME WHEN PASTORS, OFFICERS, AND MEMBERS OF OUR CHURCHES SHOULD THINK THIS THING THROUGH TO ITS FINAL CONCLUSION. THE DECISION RESTS WITH THEM.

Passing Prosperity Around

The president of the Babson Statistical Organization "sees an era of prosperity," reads a recent news report. Since 1921, he said, the country has made one of the most substantial and sustained recoveries from depression that it has ever known. "True," he said, "that for several years the progress was not spectacular, but during the last year we have worked into a most comfortable business period. This situation will continue during the coming months. That the investment markets have been fully alive to this favorable situation is fully apparent when we note the great buoyancy in the bond market and the unprecedented heights to which stocks are rising. The great cause," he said, in conclusion, "for these favorable conditions is the extraordinary and prolonged ease in money and the vast quantity of funds pressing for investment."

Extraordinary ease in money and vast quantities of funds pressing for investment. Why, then, should Boards worry? Are Congregationalists outside of this wave of prosperity? For every radio they buy, do they give an extra amount to the church? For every new automobile tire, do they put an equal amount into the missionary treasury? Do they occasionally make an investment in the Business of Building the Kingdom of Christ?

ARE WE PASSING OUR PROSPERITY AROUND?

A Choice Memorial

The vestry of the church in Woodstock, Vt. A framed letter on the fireplace mantel headed, "The White House, Washington." Mrs. Coolidge, through her secretary, gracefully grants the request of the Church School for the privilege of naming a room in the new boys' school at Tientsin which the Woodstock boys and girls are furnishing, the Calvin Coolidge, Jr., Room. From the White House came a photograph of Calvin, Jr., to be framed and put in the memorial room. So honor is done to a noble boy, and the young people of Woodstock share in the glory of making available for China's youth the privileges which they themselves enjoy.

A Lifelong Friend Writes:

"I want to say that it is absolutely unthinkable that we shall let the American Board go in default this year. That would be permitting the Kingdom of Christ to turn backward, instead of marching gloriously forward to embrace its wonderful opportunities and enter the many wide-open doors, where stand many millions of humanity beckoning Congregational Christians to bring them the Gospel message, as well as all Christian people."

Add Campaigning Missionaries

To the list of representatives of the Mission Boards who have shared in the nation-wide campaign of the Commission on Missions should be added these:—

Miss Helen Dizney of China, in Illinois—October
Miss Edith Cold of Turkey, in Illinois—November
Miss Lillian Brauer of Turkey, in Illinois—November
Miss Laura Cross of China, in Illinois—November
Miss Gertrude Cozad of Japan, in California—October; in Oregon—November

Reports that are coming in at this time (October 7) indicate that these teams, composed of state, home, and foreign representatives, are making a strong impression on the churches. Far-reaching results in deeper thinking and more generous giving must surely be recorded in the churches.

The Cathedral and Plaza, Hermosillo, Mexico

Woman's Board of Missions

Now for Brooklyn

For many months New York State Branch has been planning to entertain the Board at the Annual Meeting, and now the month has arrived. On Wednesday morning, November 11, the meeting opens in Plymouth Church, Brooklyn, continuing till noon of Friday, the 13th. A strong program is taking shape, as was indicated in our October issue, and we can assure friends who want to hear many missionaries that nearly all our fields will be represented. Among them will be four young women at home for their first furlough—the Misses Dickinson and Nutting from China; Ivy Craig from Africa and Miss Pedley from Japan.

It is assumed that all delegates will have already communicated with the Chairman of the Hospitality Committee, Mrs. W. L. James, 1495 Pacific Avenue, Brooklyn, N. Y. If other friends who have decided to go at the last minute need help, she will be glad to recommend suitable hotels and boarding houses.

A Good Word from the Treasurer

We go to press too early to report the outcome of the year in the treasury. Our readers will have to wait for the December number for that. But the record of September with a gain of $2,519 from the Branches gives us courage to hope that we shall reach the amount of our budget as set at the last annual meeting. If the apportionment of our Board, which is our real goal, were met, there would be about $65,000 more. The work calls for this and needs it.

Getting Acquainted with Their Missionaries

Old ties are being strengthened and new interests awakened in several Branches this fall, because of missionaries home on furlough and new missionaries starting for their respective fields. Miss Jean Gordon of Wai is spending a month or more visiting auxiliaries in her supporting Branch, Worcester County. The Home Secretary has arranged Miss Gordon's itinerary, planning for two dozen meetings at least. In several instances it has been possible to group churches or towns together for one large meeting. So successful has been this strategy that it has been necessary to extend the length of Miss Gordon's visit to the Branch, in order to care for all requests.

Another notable instance of Branch field work is the fine tour arranged by the President of New Hampshire Branch for its new missionary, Miss Juanita Ragsdale, who sails for Madura, October 24. Here, also, group meetings have been planned, covering as large a territory as possible. Miss Ragsdale has spoken to young people's groups as well as to women's societies, and has created much new interest in Capron Hall, where she is to teach. New Hampshire is unusually fortunate in having another one of her missionaries, Miss Ivy Craig of Mount Silinda, Africa, home on her first furlough at this same time. Arrangements have been made for her to visit various parts of the state.

Both young women spoke at the Annual Branch meeting in Durham, and a commission service for Miss Ragsdale was an important part of the program. Secretaries Strong and Calder represented the American and Woman's Boards, Mrs. Lucius H. Thayer spoke for the Branch, Miss Craig gave the Welcome to World Service, and Rev. M. R. Lovell of Durham offered the Prayer of Consecration.

An Unusual Friday Meeting

The Friday Meeting season opened with a large gathering of women in the Congregational House, October 2, and an unusual program. The chief address of the morning was given by Mrs. Frank Gaylord Cook, the Treasurer of the Board, who returned in September after an absence of seventeen months, in which she traveled some 48,000 miles, and came in contact with hundreds of missionaries. She has a record of taking a meal at 175 different tables in 200 days.

For the first time in the history of these monthly meetings, a Commissioning Service took place for an outgoing missionary, Miss Margaret Gail Hammaker, who was on the eve of sailing from Boston to Western India. Dr. Strong of the American Board presented the Commission; Miss Martha Dennison of Jubbulpore, India, appropriately gave the Welcome to the Field, since it was her influence which led Miss Hammaker to volunteer for India; and Mrs. C. A. Ellis gave the Pledge of Support on behalf of Essex North Branch. The Prayer of Consecration was offered by Mrs. Lee of the Woman's Board. Miss Hammaker herself spoke a few words, telling of her joy in fulfilling the long-held purpose of going as a foreign missionary, and her anticipation of her future work as a trainer of kindergarten teachers in Sholapur. After the meeting Mrs. Cook and Miss Hammaker were surrounded by friends, giving one a welcome and wishing the other Godspeed.

Miss Conley Leaves the Board

Callers at headquarters in the Congregational House will miss the cordial welcome, the friendly readiness to give information and help on the part of Miss Helen S. Conley, whose resignation took effect October 1. She has left the Board to accept an executive position with the Red Cross at the U. S. Naval Hospital in Chelsea, Mass. It is hard to think of the Woman's Board Rooms without her at the information desk facing the door. For nearly twenty-one years she has been connected with the Board: first, in charge of the subscription lists for *Life and Light*, then succeeding Miss Hartshorn in attending to orders and sales in the Publications Department, and lately, as hostess of the Rooms,

librarian, and dispenser of general information. Her cheery voice and gracious response at the telephone were an asset to the Board. Acknowledgment of her long service was made by the Board of Directors at its September meeting, when it was voted to spread on the minutes an appreciative tribute to this much-loved worker.

Changes of Leadership in Vermont

The Annual Meeting of Vermont Branch, held in Vergennes, September 29–30, was a memorable one for its good attendance, fine addresses, earnest spirit. Mrs. William L. Adam, our vice-president, represented the Board, and the missionary speakers were Miss Jean Dickinson of China and Miss Ivy Craig, Africa. It was an important occasion because of the election of several new officers.

The new president is Mrs. Paul D. Moody, who has been acting president for several months—ever since Mrs. George S. Mills of Bennington went with her husband to a Chicago parish—and she had previously been very active as first vice-president. Her acquaintance with Vermont women began while her husband, now president of Middlebury College, was pastor of South Church, St. Johnsbury. She brings to the Branch unusual organizing ability, a winsome personality, and a spirit of loyalty and devotion to the Master.

Mrs. Herbert W. Blodgett of St. Johnsbury succeeds Mrs. Moody as first vice-president. Several resignations made it necessary to fill other important offices. Mrs. J. J. Ross of Middlebury was elected as recording secretary; Mrs. M. H. Buckham of Burlington becomes Foreign Secretary.

Other New Branch Presidents

The resignation of Mrs. Mitchell, who has been president of New Hampshire Branch since 1915, made the election of a new leader there imperative, and Mrs. James W. Bixler was elected at the October meeting. She is the wife of the pastor of the Congregational Church at Exeter, N. H., and is already closely connected with the Board as one of its younger directors.

Mrs. Clarence Vincent, wife of the Congregational pastor at Winter Park, is the new president of our Florida Branch. She is well known to those who live in the vicinity of Boston, as her husband held a pastorate in one of the Roxbury churches, and she has taken up with enthusiasm her new duties in connection with this growing Branch of our work in the South.

Mrs. F. P. Ensminger of Star, North Carolina, has been succeeded by Mrs. H. E. Howes of Asheville as president of the Conference Association of the Carolinas.

Borrow a Book

Several new up-to-date volumes on Latin America and the Philippines have been added to our Lending Library, and we have two copies of the *Survey Graphic* on Mexico to loan. The China and Japan Year Books for 1925 are now on our shelves, together with many other helpful volumes for old and young, which may be borrowed for two weeks without charge, except for postage both ways. Some of the most interesting books come from England. The British Missionary Society is keenly alert to the need of training the younger generation to be internationally-minded and of promoting world friendship through books on other lands. They have prepared three supplementary readers called "Friends of All the World Series," which are published by the Oxford Press, and they have actually succeeded in getting them into the public schools. We have all three in our Lending Library available for those who would be interested to see how the stories are worked out. We also have them for sale in cloth bindings for a modest sum. They are: "Children of Other Lands" (ages 8 or 9); "The Way of Friendship" (ages 10 and 11); "Heroes in Friendship" (age 13).

Woman's Board of Missions of the Interior

Field Work

As the time draws near for the annual meeting in Detroit, November 3 to 5, the field work of the W. B. M. I. has taken on a lively tinge. By October 1, no less than 126 calls for special missionary speakers during September and October had been received from Illinois alone. This is independent of the work of the Commission on Missions teams, where W. B. M. I. speakers also figure. Other states have routed their speakers through their branch officers.

A feature of this year's work has been the increasingly strenuous devotion of the branch officers, many of whom have given unsparingly of their time and energy as speakers and organizers. Mrs. E. M. Whiting, president of the Iowa branch, served on the Commission on Missions team touring Iowa for the Every Member Canvass. Mrs. Dwight L. Goddard, Mrs. M. A. Stewart, and Rev. Ada Stone Anderson, presidents of the Michigan, South Dakota, and Nebraska branches respectively, have spoken at Association Meetings throughout their states and accepted many local appointments in addition. Other officers have done comparable service.

A number of W. B. M. I. missionaries on furlough have worked vigorously for the raising of the church apportionments. Miss Edith Cold of Marash, Turkey; Miss Helen Dizney of Taiku, China; Miss Lillian Brauer of Adana, Turkey; Miss Laura B. Cross of Peking, China, have all figured on Commission on Missions teams touring Illinois. Mrs. Lydia Lord Davis has done the same in Wisconsin, and will continue field work in Indiana throughout October. Miss Gertrude Cozad, formerly of Kobe, Japan, is a member of the team in Oregon.

RECEIPTS AVAILABLE FOR REGULAR WORK SEPTEMBER 30, 1925

Year	Churches and Auxiliaries	Non-Apportionment & Thank-Offering	Life Members	Other Sources	Totals
1924	$23,580.44	$730.63	$7.10	$3,464.25	$27,782.42
1925	18,309.29	555.77	47.00	1,756.00	20,668.06
Gain			$39.90		
Loss	$5.271.15	$174.86		$1,708.25	$7,114.36

RECEIPTS AVAILABLE FOR REGULAR WORK SINCE OCTOBER 18, 1924

1924	$139,015.17	$8,159.31	$819.10	$13,461.47	$161,455.05
1925	132,407.97	4,491.55	1,348.00	7,342.71	145,590.23
Gain			$528.90		
Loss	$6,607.20	$3,667.76		$6,118.76	$15,864.82

Treasury Note

It is unnecessary to comment on these tables. The figures set forth clearly the present condition of our treasury; receipts for September, seven thousand dollars less than last year and almost sixteen thousand less on the total receipts.

When this issue of the *Herald* reaches you the final figures will have been received, and we shall know if the earnest efforts of our Branch Officers and the ready support of the devoted women of our territory have been rewarded.

One thing to notice about this report is that too large a portion of the year's receipts is received during these last weeks. We hope for a better response in the earlier months of 1926.

W. B. M. I. Officers at National Council

A number of W. B. M. I. officers attended the important meeting of the National Council of Congregational Churches October 20 to 31 in Washington, D. C. From the Board itself were sent Mrs. James H. Moore, president; Mrs. Lucius O. Lee, foreign secretary; and Miss Mary D. Uline, home secretary. Branch officers who attended included Mesdames A. M. Gibbons and M. H. Lichliter, Ohio; Dwight L. Goddard and E. H. Eichelzer, Michigan; Nelson Wehrhan, Iowa; Lowell E. Jepson and Arthur F. Stacy, Minnesota; Ada Stone Anderson, Nebraska; Charles B. Marsh, Missouri; M. S. Freeman, Tennessee; and John R. Nichols, Illinois. At this meeting the question of amalgamating the Foreign Missionary Boards was to be acted upon.

Kobe Jubilee Celebration

Congratulations were cabled to Kobe College, Japan, by the executive committee of the W. B. M. I. on the occasion of the fiftieth anniversary of the college, celebrated October 10 to 12. All the alumnæ of the college had been invited by letter to attend this Jubilee and many hundreds of them responded. The first day of the Jubilee, October 10, was given over to a reception and luncheon for the alumnæ, followed by class meetings and a concert in the evening. A sunrise prayer meeting opened the program Sunday, while a beautiful Thanksgiving service was planned for the afternoon. The most elaborate events of the celebration were scheduled on the final day, with a historical and educational exhibit in the morning, a student entertainment in the afternoon, and educational addresses by Dean Hatanaka and Dr. Kawamura in the evening. As part of the preparation for the event, a history of the college, described as an extremely thorough piece of research, has been written by one of the alumnæ and published in Japan.

Branch Meetings

Annual meetings of three state branches will be held on November 10 to 12. The meetings and the missionaries to appear at them, so far as the names can be announced at present, are listed herewith.

Ohio Branch, Cleveland: Miss Eleanor Burnett, Kobe, Japan; Dr. Lois Pendleton, Fenchow, China; Miss Edith Cold, Marash, Turkey; Miss Helen Crockett, Samokov, Bulgaria; Miss Jessie Martin, Adana, Turkey; and Miss Mary D. Uline, home secretary.

Iowa Branch, Ft. Dodge: Miss Frances Bement, Shaowu, China; and Miss Susan B. Orvis, formerly of Talas, Turkey.

Kansas Branch, Hutchinson: Miss Mabel Long, Samokov, Bulgaria.

Friday Morning Meetings

A series of Friday morning meetings of uncommon interest was held in the Board rooms during the month of September. The work of training native Christian leadership for India was ably presented on September 11 by Dr. John J. Banninga of Pasumalai, India, head of the theological seminary there, who was on his way to Hartford Seminary, where he is to do special work. Mrs. Banninga was a W. B. M. I. missionary before her marriage.

The Thank-Offering Meeting of the executive committee was held on September 18. Miss Charlotte R. Willard, Miss Edith Cold, and Mrs. Etta Doane Marden, of Turkey, described the spiritual adventure of making friends with the Moslems of Turkey. "Two things move the Turkish people," said Miss Willard in her brief address; "one is authority; the other is deep, genuine friendliness. The authority and power that we missionaries used to have is gone completely. And now we are amazed to find how quickly and warmly our Turkish neighbors respond to simple kindness alone once they find that it is real." Miss Louise Meebold of China spoke of pioneer work in founding the Kienning Station. Miss Florella Pedley of Japan arrived unexpectedly a few moments before the meeting and spoke a few words.

The meeting of October 1 was given over to an impressive service of prayer for the general work of the W. B. M. I. and its financial responsibilities.

Kobe Campaign Secretary

The Kobe College Building Fund Campaign Committee is happy to announce that it has secured the services of Mrs. Gerald H. Beard of Chicago as executive secretary for two months during the absence in Europe of the campaign chairman, Miss Stella Tuthill. Unfortunately Mrs. Beard will be unable to remain after November, as family reasons call her to New York City.

Woman's Board of Missions for the Pacific

First Things First

Have you noticed the anxiety concerning finances pulsating through the Home Base pages of recent numbers of the *Herald?* Did any one wonder if W. B. M. P. had no concern? You will find our statement elsewhere. If only all our readers could sit with our efficient Finance Committee and grasp their outlook, and note their deep solicitude, and entire consecration to their task, they would catch the vision of the world's need and redouble their efforts to meet adequately the responsibilities we have assumed. Finance would not have to head any of our columns if all who are concerned about the Kingdom of God would put information and consecration in their rightful place.

"Remember Wai as Often as Possible"

So writes Miss Ruth Andrews, as she closes a late letter from India with best wishes to all her friends of W. B. M. P. She came back from her vacation to find plenty of work piled up for her and her two Indian nurses. She had lost one of her staff and one was on vacation, hence the depleted number. Wai Hospital should have at least two dozen girls, but trained nurses are not to be had anywhere; there is only one thing to do—start training some at once. Where the money is coming from Miss Andrews does not know, but one cannot run a hospital with at least 100 patients with only two or three nurses. She has started two probationers, girls who live in Wai, so that they can live at home until they can be provided for at the hospital. She is going ahead with a training school, trusting that the necessary funds will be forthcoming from some source.

The New Buildings at Wai

These will not be finished for some time, but it is hoped the Nurses' Home can have a housewarming by Christmas. Just a roof will not be enough, however; there must be furnishings, and of these there is no prospect. The kitchen must have a table and chairs; the lecture room a blackboard; and Miss Andrews has a wild dream, she says, that some day there will be beds for the nurses.

Dr. Lester Beals was alone all summer looking after the buildings and crowds of patients with but two nurses to assist him. One night when he was making the rounds, he counted 150 patients, and they have only fifty-five beds; and that was the way it was all summer.

"A Different Way"

Something very helpful is just off the press by Mrs. Elizabeth C. Blosser, whom so many of us have learned to know at Asilomar and Mount Hermon in the Program Building of the M. E. M. She is one of our own Pacific Coast women, and is connected with the Disciples of Christ. This little book is filled with methods and plans to be used with missionary programs. The short drama on "Our Missionary Magazine" is just the thing to promote enthusiasm as we go out for subscriptions for our literature. "The Love Gift" and "Tithing and Missions" suggest new and charming material for our Thank-Offering programs. Order of our M. E. M. Secretary, 423 Phelan Building, San Francisco.

Our Juniors

What are we going to do for them while the adults study Latin America? The resourceful Junior Superintendent of Los Angeles, First, is putting on a program based on such a book as Miss Haskin's "Building the Americas." This will be given to the department as a whole, followed by a period of Bible study, when each assistant directs her own class. Other Sunday schools are giving up the time, for six Sundays, to an intensive program on Latin America for the whole church. Much from "Looking Ahead with Latin America" can be used with Juniors. We can make this a time for a real presentation of our interests in Mexico, get into correspondence with Miss Julia Wagner and her colleagues at Mazatlan, and find out practical ways in which to help.

SO OUR MISSIONARIES WRITE

REV. WILLIAM C. BELL, BAILUNDO, WEST AFRICA

"'I say there is an animal inside of that which makes it go.' 'I tell you there ain't.' 'There is, too; you don't know nothing; where did you ever learn anything of the white man's wisdom?'

"Thus the youngsters have it back and forth when Queenie (the automobile—ED.) and I stop at the roadside to make enquiries about a village. I lift the hood and give the little chaps a chance to continue their remarks. 'There it is—don't it look like a pig?' and every one feels the speaker has scored a hit. As they crowd round to make sure, I press hard on the *honk*, which is answered by a chorus of delighted squeals.

"On a recent trip I saw more 'undressed kids' than I ever did before in my life. They swarmed out from the bush in droves. It is pitiable, the lack of clothing—just plain cloth to cover their bodies with—even among our schoolchildren. When checking over one of the advanced classes, I noticed that one of the girls did not respond to her name. Then I heard another say, 'She isn't coming, as her cloth is torn badly and worn thin.' All understood. Two yards of unbleached white cotton, and the next day the girl was in her place, smiling and as happy as she could be. Of course she came up and thanked me, but she needn't have said anything—I could see her thanks in her face.

"On this trip conferences, meetings with elders, medical treatments, listening to the testimony of candidates for church fellowship, marriages, dedication of babies, and communion filled up five very busy days. Several interesting testimonies were given as to leading influences in conversion. At least six mentioned the power of song. A murmur of appreciation could not be suppressed when one young man was asked how many he had led in the right way to make a decision for Christ. Twenty-three had been influenced to take the step through his counsel and example. Nearly every candidate for fellowship had led at least one person to Christ."

MISS JANETTE MILLER (I.), BAILUNDO, WEST AFRICA

"If help does not come very soon all our schools will have to close. Even the evangelists will have to give up because their people cannot pay their taxes this year, and working them out for the government takes half the year—to say nothing of clothes. There is famine on the way because the corn bins are empty.

"Without an immediate thousand dollars I do not see how we can keep on at all. We have to buy food for our boarding schools and pay at least the taxes of our workers this year of famine. They would do it all if they could—gladly, willingly, give their all for church and school. They *have* been giving their all—their money plus their time must have amounted to more than a thousand for the government, and *fazendas* are only too anxious to get our trained workers. Don't we owe them help now that they are unable to give?

"Let me take my furlough in 1930 and give what this year's furlough would cost to the schools. . . . I shall be quite content taking a furlough on the sunny sleeping porch. I am well, and if I should cease to be so, there is a good hospital in Chisamba and Cape Town not too far away."

MISS ELLEN F. INGRAM, JEFFERSON ACADEMY, TUNGHSIEN, CHINA

"I wish I could give you an idea of the wonderful sea of mountains we saw from the top of Hanor Hill on a recent trip into Mongolia; just below us the Great Wall, its old towers falling into ruins, and beside it, here and there, hundreds of golden poppies dancing in the wind. We had passed great patches of Swiss edelweiss, too, on our way up the Hill, which is over five thousand feet above the level of the sea.

"We had passed on our way hither a village of cliff-dwellers, whose homes are cut right in the side of a mountain. Near one village we had looked up to see a good-sized hole through a rock on the top of the mountain, said to have been made by an arrow shot from the bow of Genghis Khan.

"Pressing onward, we passed Pei Chun Sze, supposed to have been a city, perhaps a capital city, during the reign of Kublai Khan, but now long in ruins. We also passed a small mud-house, said to have been the home of James Gilmour, one of the early missionaries to Mongolia.

"Our road was a dry river bed, our conveyance a two-wheeled springless cart, piled high with bedding, cots, tent, cooking utensils, with its passengers sitting atop of all. We met caravans of ox-carts loaded with hides or salt or soda, a driver in sheepskin coat for every four or five, his fierce Mongol dog trotting along under one of the carts. We met a train of five hundred camels pacing along with their characteristic kingly air. And everywhere we met sick people, who begged us for medicine.

"Mountains, mountains on every side! But absolutely no trees. A huge country, bleak and bare. But at last we reached Hallong Ossa, where we were welcomed by a Swedish doctor and his wife. Here, far from other white people, they heal the sick, teach them how to live, and tell them the Old, Old Story in the Mongol tongue."

MRS. WALTER F. HUME, BREWER HOSPITAL, WAI, INDIA

"Our new hospital is steadily nearing completion. I say 'steadily' because the pace could hardly be called a dizzy one. I like to imagine the feelings of a New York contractor, whose sky-scrapers go up almost overnight, were he to witness the bullocks slowly pacing round, grinding out and mixing the mortar, and the coolies, with their head-loads of brick and stone, wandering slowly from place to place!

"The Maharajah of Satara (twenty miles from Wai) has recently died, leaving no heir to inherit his title—and incidentally the Government income that goes with it. So the Maharani got busy and traced all possible lines that might lead to a living descendant of the famous Maratha general, Shivaji. The search finally terminated in a small boy about seven years old, belonging to an incredibly poor family. He had spent his life herding cows. He was carried in state to Satara, where in the midst of Oriental splendor he was enstated, with the approval of the English Government, the Maharajah of Satara! All the ruling chiefs nearby came to pay their respects and to kiss the feet of the bewildered little cowherd. It sounds like a fairy tale, doesn't it? And what a plot for light opera!"

MRS. JOHN P. DYSART, GOGOYO, RHODESIA, AFRICA

"'Oh, if I could only see an elephant in the veldt!' I exclaimed, as on the way from Mt. Silinda to Gogoyo we passed more trees uprooted by elephants in their search for food than I had ever seen before; the size of the trees made one realize vividly the strength of the elephants' trunks; some of their footprints in the wet soil were fully sixty inches in circumference.

"'You wouldn't say so the second time,' answered my carriers; 'they'd throw you up higher than any of these trees.'

"'Well, if I could only see them in the distance I'd be satisfied.'

"'Do you think you could see an elephant through this high grass?'

"Sure enough! I had forgotten the high walls of grass each side of the narrow footpath. I was riding in a bushcar, new to this part of Portuguese East Africa, though so popular elsewhere. [The bushcar, a sort of passenger wheelbarrow, was invented by an American Board missionary, Rev. Henry A. Neipp.—ED.] Mr. Dysart was on a bicycle; the baby in a *machila,* a straight piece of canvas with cords at the two ends fastened to a bamboo pole, which was carried on the shoulders of two men. I had hoped to keep him in the bushcar with me, but it took all my strength and ingenuity to stay in myself. The downward tilt of seat, arm, and footrest, and the rough, stony path, made it necessary to hold on for dear life; and when a bump caught me unawares, out I flew. So I walked much of the way, getting into the car to rest my aching feet, and out again to rest my aching muscles.

"In normal years we have to cross from ten to fifteen rivers or streams between the two stations. This time we crossed as many the first day and twenty-three the next; sometimes on fallen trees,

MRS. DYSART IN THE BUSHCAR

mostly on rocks; sometimes wading waist-deep or more in the water. Always these crossings interested the baby more than anything else along the way. In his excitement he would sit up and lean way out over the side of the hammock . . .!"

MISS LOUISE MEEBOLD (I.), KIENNING, FUKIEN, CHINA

"Dr. Shepherd returned from a short country trip a few weeks ago and asked me why, in a certain church, no women took communion. I did not know. So I made inquiry of the Bible-woman and some ex-schoolgirls and found that only one old lady was a church member, the rest of the Christian women, including the Bible-woman, never having been asked to join the church. This reveals a phase of Chinese life which is sometimes hard to deal with—the clan system. If the men of a family join the church, the rest of the family sooner or later conform and are reckoned Christians without very much instruction.

"So Mrs. Liao, the preacher's wife, and I made a tour together through the northeastern section of our field. We visited five churches, and found that the total number of women church members was fourteen. In each church we held a women's meeting in consultation with the pastors, and urged the women to pledge themselves to study preparatory to entering the church. The study was to be along two lines—learning to read the thousand important characters, memorizing the Lord's Prayer and Psalms, and being able to answer the questions of a simple catechism.

"The average Chinese woman does not expect such opportunities, and if you ask her to do anything outside her regular home duties the usual response is, 'I can't do it.' Of course a large number of women said that, but sixty-five signed up for study and preparation. We put the material in the hands

of the pastor or Bible-woman and arranged for an examination day this fall.

"Mrs. Liao and I were gone twelve days—twelve days of hard work, travel, constant interviews, and many feasts. When we came home we were utterly worn out. Pouring rain soaked our baggage and us. But at one lull in our homeward trip Mrs. Liao said: 'My home village, you know, Miss Meebold, is not far from Kienning. Do you think that after a rest of a day or two we could go to them?' We went, and added eleven more women to our learners' class."

REV. ALDEN H. CLARK, D.D., BOMBAY, MARATHI MISSION, INDIA

"In the intricacies and difficulties of my new work I shall rest back on the sympathy and prayers of my friends. The one thing I want most of all is that we shall not become absorbed in the development and the conduct of a machine. Build we must and organize we must, but most of all, we must pass on whatever we have or can acquire of the Spirit of Christ and the experience that nourished His Spirit.

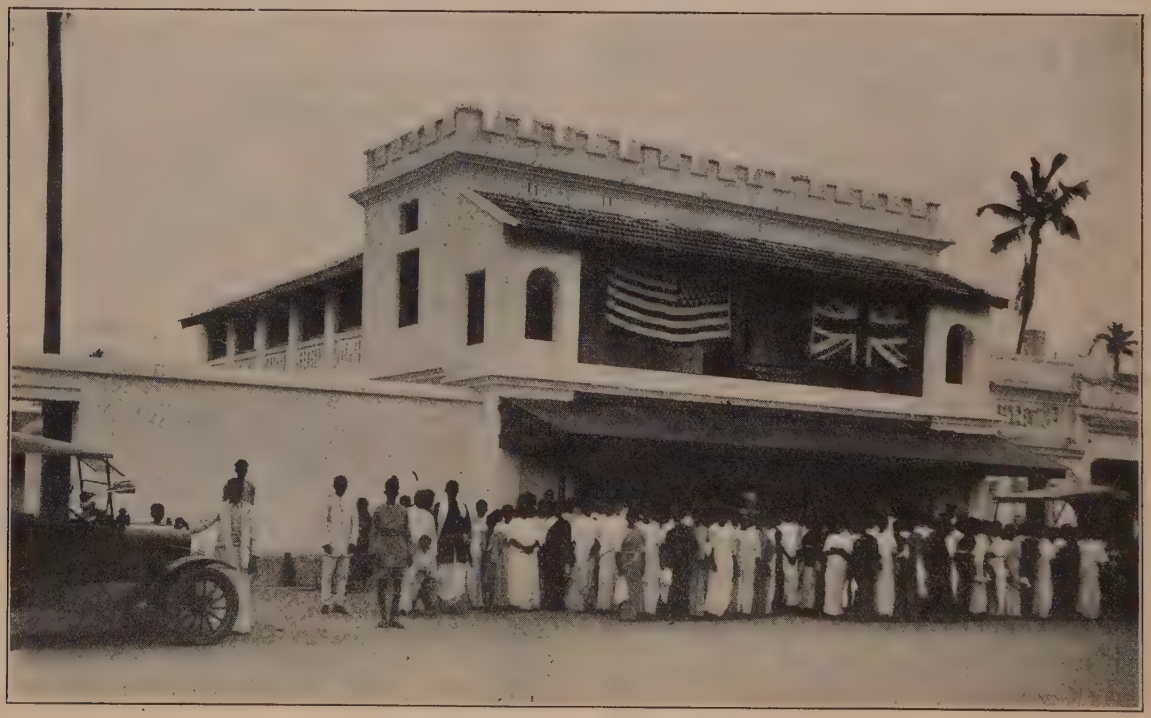
"How to do this most wisely and most effectively? How to use very imperfect agencies for this purpose, including myself? How to harmonize conflicting interests and principles? No need to tell you the details of our problems. It is good that they can be solved little by little and one by one."

REV. JAMES M. HESS, AMERICAN COLLEGE, MADURA, INDIA

"About two weeks ago I met over a week-end with the Student Christian Association, of South India, Burma, and Ceylon, in its annual mission or retreat. We sent about thirty-five delegates from our college. They met at a seaside town called Pamban, about ninety-five miles from Madura. I always plan to go with our delegation, for it is one occasion when I can get in closest touch with the thought processes of the students. The camp was a large, busy one. The day's work began at 5.30 in the morning and ended at 9.30 in the evening, with an hour of private meditation and prayer, an hour of intensive Bible study, and an hour devoted to a general meeting for prayer, in addition to the three daily sessions. On the whole a rather strenuous program, but one that the students seemed thoroughly to enjoy.

"One thing impressed me in this conference as I have never been impressed in similar conferences

Continued on page 532



THE WOMAN'S EXCHANGE, MADURA

"The women of the Christian Church in action" is the description given by Miss Eva M. Swift (I.) of the impulse that lies back of "The Woman's Exchange," the new headquarters of the Christian Woman's Association of the Ramnad and Madura Districts, dedicated last April. The activities carried on in the building will be much like those of the Young Women's Christian Association in this country, and will be open to non-Christians as well as church members. Money for the building was raised in India, England, and America in large part through Miss Swift's own efforts.

MISSION NEWS

The Lucy Perry Noble Institute for Women, Rachanyapuram, Industrial Department: needlework, embroidery, lace, basketry; charts for teaching sewing and specimens of work. Teachers standing. Needed: an Industrial Building!

A Reunion at Lucy Perry Noble Institute (I.), Madura, brought back many of the old students and was a very happy four days' occasion. The new building for the Woman's Exchange had already been opened, and about the time of the Reunion the Hostel for young business or professional women was also opened. During the summer twenty-nine meetings were held, with hundreds in attendance; the Indian secretary organized a Sunday school for street children; the head nurse of the Government Hospital brought daily groups of Brahmin young women to play badminton in the Recreation Grounds.

The Trustees of what we have known as Peking University have recently authorized the use in China of the title "Yenching University," a transliteration of the Chinese name, in order to avoid confusion with the Government National University of Peking. "Yenching" is an ancient name for Peking. The corporate name is "Peking University."

A rural paper was started in China this spring on the basis of the "1,000 characters" most commonly used in Chinese. It is called "The Farmer" and aims at his uplift. It treats of afforestation, seed-selection, pest-eradication, hygiene, and citizenship; it brings news, songs, and games. It is published every ten days and costs 8 cents a year! It is the first time a national paper has ever been put within reach of the Chinese farmer, either in price or in suitability to his interests. Its editor, Dr. Paul Fugh, is a Chinese, who has an A.B. from Oregon University, a Master of Forestry from Yale, and a PH.D. in Rural Education from Cornell. "The Farmer" was made possible by a gift from the Church School of Montclair, N. J.

It is an interesting fact that Miss Hoppin, a missionary of the American Board in the Marshall Islands, and the Misses Baldwin, missionaries of the Board in Kusaie, have received as a mark of appreciation five hundred yen each as a contribution from His Majesty, the Emperor of Japan, in commemoration of the Imperial Silver Wedding. There are no conditions put upon the use of the gift, but this money is to be used to "develop yourself entirely in your work still more." Miss Hoppin is very eager to use her gift as a nucleus for a printing press for the Marshall Islanders. There is no question that a press in these Islands would be able to produce the literature needed for the mission work there much more cheaply and quickly than it can be done either in Japan or the United States, and at the same time the native people could be taught to manage the press and to do literary work.

Continued on page 533

The Lucy Perry Noble Institute for Women; Academic Department. A class in World History and World Geography held in Esther Barton Assembly Hall. Mrs. Barton's picture on the wall. The snakes on the screen were used for the Saturday morning General Knowledge talk, and are good pictures of the poisonous snakes of South India.

MISSIONARY PERSONALIA

Missionaries in Africa often have occasion to realize the love and devotion of the people for whom they labor. Rev. William C. Bell of Bailundo, on his birthday anniversary, found his workers disappearing in the middle of the morning in a suspicious manner. Equally out of order was a call from the two ladies of the Bailundo Station during school hours. Soon he heard singing and commotion, and going to the window, saw over 400 boys and girls, men and women, marching along the main road and definitely headed for his front yard. The boys carried tall stalks of banana plants; the girls, gorgeous bouquets of wild flowers. All arranged themselves about the yard, and addresses and songs followed in sequence and appropriateness. The older men gave their reminiscences of the past history of the mission. The sixteen little tots of the Cradle Roll repeated the prayers taught them at Sunday School. Nine little girls brought of the fruit of their hands —neat, well-made beautiful baskets; one brought a cooking-pot, her own handiwork, filled with flowers. Of all the gifts the one most to be cherished as a souvenir of the occasion was a booklet containing the addresses made, each page adorned with drawings and paintings by Miss Miller and Miss Minto. "The end of a perfect day" was a picnic in the woods on the Bimbe Mountains.

Our missionaries who have been studying in Lisbon have been quite successful in their recent examinations. Mr. and Mrs. Daniel A. Hastings, Mr. and Mrs. Gladwyn M. Childs, Miss Read, and Mr. Kamba Simango took the examinations. Those who pass with a certain high grade are given a superior diploma; and those who pass the same examination with a lower grade are given the elementary diploma. Mr. Childs was able to secure the higher grade and the superior diploma. The others all received the elementary diploma. Mr. Simango, however, and probably all of his associates, received a separate document stating that the courses of study which they had pursued in American universities were fully equivalent to the superior normal course given in Portugal. It also states that "without the slightest doubt the bearer is capable of teaching in the elementary and high schools, both government and private, in Mozambique." This document is signed by the Director of Higher Education in Portugal and by the Minister of Public Instruction. It certainly seems that this should give to these American Board workers a very strong standing in the Portuguese Colonies in Africa.

Dr. Ruth A. Parmelee, who has been working with the American Women's Hospitals in Salonica, is removing to Athens to continue under the same organization, the Salonica institution having been closed.

Miss Gladys Lucas has joined the Gedik Pasha staff and Miss Nora Ward, the staff of the American Collegiate Institute, Smyrna; both are from England. Rev. and Mrs. Lee Vrooman have taken up their work in Smyrna.

The marriage engagement is announced of Miss Anna Isabel Fox and Dr. Floyd O. Smith, both of Cagayan, Mindanao, P. I. The wedding will take place in January, 1926. Dr. Smith, who is in charge of the Cagayan Mission Hospital, is a widower with four little children. Miss Fox is at the head of the Bible-Women's School and dormitory under the W. B. M.

A recent arrival is Miss Elizabeth Clarke (B.) of Sofia, Bulgaria. She has come for her furlough, bringing with her to America a young Bulgarian kindergartner, who has entered the Kindergarten Training College in Chicago. After visiting friends in California, Miss Clarke expects to return East for study and observation of kindergarten work. She is very eager to secure funds for completing the building of the "Community Hearth."

Miss Annie Pinneo (B.) is spending the first months of her furlough year at Caldwell, Idaho, with a sister. She expects to stay there until after Christmas, starting East in January and paying visits on her way across the Continent.

The President of the Women's Christian Union College, Madras, Miss Eleanor McDougall, expects to leave India for furlough in December, and plans to visit America before returning to the college. Her home is in England.

Miss Margaret Walbridge (B.), of Inanda Seminary, has arranged to postpone her furlough until December, 1927, staying over a year in order that the new teacher, Miss Russell, may have a chance to acquire the language before taking up school duties.

The South Africa Mission has voted that Miss Ruth Cowles, R. N. (B.), shall be located at Umzumbe six months for language study. This will certainly be a very pleasant arrangement for Miss Cowles, whose parents are stationed at Umzumbe.

The W. B. M. I. regrets deeply to announce the resignation of Dr. Hiroshi Hatanaka as dean of Kobe College. Dr. Hatanaka has accepted a call to become pastor of the Kumiai church of Tokyo, the largest Kumiai church in Japan, a post of great importance to the Christian movement throughout the empire. The new pastor assumes his duties late in November, but will remain a member of the Kobe College Endowment Campaign Committee, and will spend a day or two in Kobe each week throughout the winter, working in this connection. Many Americans who remember the deep impression made by Dr. Hatanaka on his visit to America, and especially at the Indianapolis Convention of 1924, will sympathize with the college in the loss of this inspiring Christian leader, but will be happy to think of him in a position where his gift of eloquence may attain wide influence.

Miss Emma Redick (I.), who returned last summer to Portuguese West Africa, will be stationed at Kamundongo this year, instead of at Bailundo, as was at first expected. The change was made by the West Central Africa Mission at its annual meeting. Miss Redick will be associated with Mrs. Evelyn Hunter of the W. B. M.

A recent visitor to the Congregational House was Miss Ivy Craig (B.), fresh from Africa, *en route* to her relatives in Kansas City. She expects to return East for study and speaking appointments. During her absence from Mount Silinda Miss Ellener (B.), of Chikore, will be transferred to the Mount Silinda School to help Miss Larkins; while Miss Tontz (B.) and Mrs. Meacham will be temporarily responsible for the girls' work at Chikore.

Miss Lucy B. Lanktree (I.) and Miss Elizabeth Waddell (I), of Ingtai, Foochow Mission, spent their summer vacation at Peitaiho, with a number of missionaries of the North China Mission.

Miss Valley Nelson (P.), one of 1924's appointees to China, is greatly enjoying Peking and her contacts with Chinese life. She declares that if "ability to manipulate their language came to me as easily as a love for the Chinese people, I should

be getting along swimmingly" at Language School, but goes on to aver that through the lectures on history, philosophy, and interpretation of the Chinese much besides the language is added to the new missionary's education.

News has been received of the death, in Vellore, India, after sixty-four years' service as a missionary, of Mrs. Sophia Weld Scudder, widow of Dr. John Scudder, 2d, and mother of Dr. Ida Scudder, head of Vellore Hospital and president of the Woman's Christian Medical School. All friends of missions know of the famous Scudder family and their work in medical missions. Dr. John Scudder, the pioneer medical missionary, was sent out under the auspices of the American Board in 1819. He reached Ceylon after an eight months' voyage, in June, 1820; was ordained by a Congregationalist, a Baptist, and a Methodist. He founded a hospital and a college in Ceylon, and in 1836, with Miron Winslow, of this Board, removed to Madras, India, where later in life he founded the Arcot Mission. Three of his seven sons attained prominence as missionaries in India; the youngest of these, husband of the lady whose passing is now reported, died in 1900.

Miss Maryette Lum (I.), of Bridgman Academy, Peking, has been busily working with a committee of Chinese teachers in preparing a song book for higher primary schools. The same group hopes to publish a song book for high schools during the winter. Hitherto music teachers in China have had to hunt around for suitable songs, translate them into Chinese, have them mimeographed on cheap paper and handed out to their children. Besides translating Western children's songs, Miss Lum and her committee are collecting Chinese Mother Goose rhymes and setting them to Western tunes. Their book will be the first published song book for the upper grades.

Rev. and Mrs. Harrison A. Maynard have been loaned to the American Collegiate Institute (B.) at Smyrna this coming year by arrangement with the American Board, and with the International College at Smyrna. He will do some teaching in the school, which enrolls Turkish boys, as well as girls, in its lower grades, but will give most time to supervising the building program. The Woman's Board of Missions has agreed to even up matters by supporting a tutor at the International College. Rather a novel experience for the Woman's Board of Missions to be forwarding money for a man's salary!

Miss Mary B. Dunning (B.) has severed her connection with the Mexico Mission after thirty-six years of service, having reached the retiring age. She reports herself in good health, and is just now with the Eatons in Los Angeles.

Miss Gertrude Elliott (I.) plans to bring with her Baby Louise, the little refugee girl sheltered by herself and Miss Lena L. Lietzau (I.), when she comes to this country on furlough this year. Plans are being discussed for the formal adoption of Baby Louise by her two devoted "mothers," if her support can be arranged for. The child was found by the missionaries at the point of starvation, but with good food and care and affection has been transformed into an uncommonly bright and charming little girl.

Miss Margaret Melville (B.), so long our missionary in West Africa, is seriously ill, suffering from pernicious anæmia. She collapsed suddenly on her return to Canada after a vacation at Old Orchard, Me. Her sister Helen is with her.

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SO OUR MISSIONARIES WRITE

Concluded from page 528

in India: that was the independent thinking of the students. Many of the vexing problems which have caused so much trouble to our students in America are beginning to cause trouble in India; the student body in general is beginning to give them real consideration. Until these matters are well settled in the minds of the leaders or those who will be leaders there is little opportunity for progressive work. But I believe when these problems are once solved there will be a recrudescence of spiritual power among the churches.

"Next Saturday we lay the cornerstone of the Zumbro Memorial Hostel. The Vice Chancellor of the University of Madras will perform the ceremony. As time goes on we come to realize more and more the wonderful spirit of Mr. Zumbro. The students knew that his great heart enfolded them in a real love, and they honored, yes, almost worshiped him for it."

MISS MARION HOLLAND (B.), AHMEDNAGAR, INDIA

"I am *really* doing hospital work! You cannot imagine my feelings the first morning when I met with the nurses for prayers in the dispensary. Only part of the nurses were present, and there was a general mix-up. But the second morning every nurse was there, and those who had children had even brought them, too. The matron was present, the scrub women had come, and even the goatherd squatted by himself in one corner.

"We had a most amusing case in the hospital the other day. A patient came in with a closed mouth—locked jaws, but with no signs of tetanus. So the doctors proceeded to pry her mouth open. It had been closed tightly for thirty-six hours. They worked quite a while. Finally, by using great force, they managed to pry her teeth apart just a wee bit. The patient was so surprised to think that they had accomplished that much, that she forgot herself entirely and her mouth flew open! Then the facts of the case were presented by her accompanying friend (facts always come later than wanted —Indians simply will not give the whole information at one time—sometimes it even takes months). This woman had been in a quarrel, and in her fit of anger had vowed she would not open her mouth."

BUILDING A NEW MEXICO

Concluded from page 518

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MISSION NEWS

Concluded from page 529

The School of Religion in Athens is promising to become more international in its scope than ever this year: one of the recent applicants for admission was a Chinaman.

Dr. McCord's medical school, Durban, is now part of the South Africa Native College, which has put in the first year of a six-year course planned to equal in all respects the medical curriculum of the European universities. Many men holding important positions and of great influence are pushing the proposition. For every pound of revenue from outside sources the Government contributes two pounds.

An annual sale is held at Kodaikanal for the benefit of the School for American Missionaries' Children. The Madura Mission conducts a toy table at that time; Mrs. A. A. Martin had it in charge this year. This great sale is "like going for a day to a department store to buy many things for use on the Plains. Almost anything on the notion counter or in the clothing department finds a needy purchaser."

The Foochow Mission suffered on the night of August 27 from a very destructive typhoon. The city compound, the college and hospital, were not seriously damaged. Dr. Gillette reported his house and hospital at Pagoda Anchorage as "in ruins," and Miss Ward reported that the new Girls' School building was laid low and much damage done to other buildings. In Foochow City residences and business houses, telephone and telegraph wires and electric lights on the South Side were wrecked.

Five dollars sent by the Junior Choir of Central Church, Worcester, saved the life of a boy in Wai, and saved from dire hunger for several days the family of a Christian pastor. The boy was very sick with typhoid and almost died. Good nursing in the mission hospital pulled him through, but his parents were not able to buy milk for him. Half of the five dollars supplied him with a daily cup of milk till he got back his strength, and supplied the cloth for a shirt for him. The pastor receives 40 rupees a month, of which he pays a tithe into the Church Fund. Dr. Robert A. Hume, learning that one Sunday night he and his wife and eight children had gone to sleep without having eaten a morsel because there was no food in the house, had some grain bought with the other half of the five dollars and sent to the pastor's house by the hand of a *stranger*, who was to say, "Your God sent this to you."

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THE CHRONICLE

Rev. Charles Wilson Riggs died in Shaowu, after a brief and painless illness, on August 13 last. Mr. Riggs was the son of Dr. Elias Riggs, the famous missionary and translator, and was born in Constantinople in 1855. At the age of three he became totally blind after an attack of scarlet fever. His retentive memory and remarkably bright mind enabled him to pursue his studies, and he graduated at Princeton College with the famous class of 1879, of which Cyrus McCormick and Woodrow Wilson were distinguished members. In 1880 he went out to his home in Constantinople, and in 1885 was appointed by the Board to Aintab, where he taught in Central Turkey College nearly ten years. He retired from the Board in 1896 and studied theology in Oberlin, entering the ministry in Ohio. When his wife (Electa C. Parsons) died in January, 1924, though nearly seventy years old, he bravely set out with his son, Rev. Charles H. Riggs, of Shaowu, for China, hoping to be able to help the blind in Shaowu. He was still trying to master the Chinese language when he was freed from his earthly limitations.

A member of the Shaowu Mission calls "Father" Riggs's going "a triumphant ending to a life valiantly lived." And goes on: "Although quite unaware of it, he had a valuable contribution to make in our group life for our Chinese friends. They wondered beyond speech to see a man, blind since three years of age, reading with his fingers; to learn that he had given active years to teaching in Turkey and to the pastorate of churches in America. . . . More than this, the fact of his being here, the honored and lovingly cared for father of one of our mission group, helped them, better than any amount of talking, to understand Christian family relations."

Arrivals on the Field

August 6. In Dondi, West Africa, Mr. and Mrs. F. Sidney Dart, rejoining the mission.

August 29. In Hermosillo, Mexico, Miss Marie M. Schuebel, joining the mission.

August 31. In Smyrna, Turkey, Mr. and Mrs. Caleb W. Lawrence, returning to the Turkey Mission. Mrs. Lydia A. P. Flint, Mr. Richard C. Dutrow, Mr. Samuel B. Williams, Mr. Frank M. Woodruff, and Miss Ruth R. Crockett, are all joining the mission for term service.

September 16. In Tunghsien, North China, Rev. and Mrs. William B. Stelle and Mrs. Eleanor W. Sheffield, returning to the mission.

September —. In Shanghai, China, Rev. and Mrs. Frank Rawlinson, rejoining the North China Mission.

September —. At Broumana, *en route* for Aleppo, Syria, Miss Mary D. Cashmore, joining the Turkey Mission for term service.

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Arrivals in this Country

July 28. In Seattle, Wash., Miss Eunice T. Thomas, of Foochow, China.

August 6. In New York, Miss Clara C. Richmond, of Talas, Turkey.

September 9. In San Francisco, Cal., Miss Florella F. Pedley, of Kobe, Japan.

September 16. In Boston, Miss Bertha K. Smith, of Aruppukottai, Madura Mission, India.

September 25. In New York, Miss Mary W. Riggs, of Constantinople, Turkey.

October 9. In New York, Dr. and Mrs. Lorrin A. Shepard, of Aintab, Turkey.

Marriages

July 9. In Samokov, Bulgaria, Lora, daughter of Mrs. Mary Stuart Standish, and Mr. John Frye Stearns, associated with the Bulgaria Mission, at Samokov.

August 31. In Athens, Greece, Miss Bertha L. Potter and Mr. Lewis C. Martin, of Samokov, Bulgaria.

Births

July 23. In Galangue, West Africa, to Mr. and Mrs. Samuel B. Coles, a son, Edward Terry.

August 13. In Constantinople, Turkey, to Rev. and Mrs. R. Finney Markham, a daughter, Barbara Ann.

August 18. In Fenchow, Shansi, China, to Mr. and Mrs. Winfield S. McLean, a son, Alan Angus.

Deaths

September —. In La Verne, Cal., Ruth Bushnell, wife of Elmer St. Clair, aged 54 years. From 1898 till 1912, Mrs. St. Clair, then Miss Bushnell, was a member of the Turkey Mission, with station at Erzroom. Summoned home for family reasons in 1912, she was prevented by the War and disturbances in Turkey from returning to the field. Both before and since her marriage to Mr. St. Clair, in 1919, she was active in church and Sunday school, and has never ceased to be an influence for missions.

October —. In White Plains, N. Y., at the home of her son, Mrs. Emily L. McLaughlin, Honorary President of Suffolk Branch of the W. B. M. Mrs. McLaughlin was for many years President of Suffolk Branch, and was formerly one of the directors of the Woman's Board of Missions.

October —. In North Carolina, Mr. Stewart B. Nichols, for two years, 1922–1924, engaged in Doshisha, Japan, as Amherst College's representative.

October 10. In Bristol, Conn., Anna Harlow, wife of Rev. J. Kingsley Birge, of the Turkey Mission.

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"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of dollars."

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"I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in 1869, the sum of dollars."

Form of bequest to the Woman's Board of Missions of the Interior:

"I give, devise, and bequeath to the Woman's Board of Missions of the Interior, incorporated under the laws of Illinois in 1873, the sum of dollars."

Form of bequest to the Woman's Board of Missions for the Pacific:

"I give and bequeath to the Woman's Board of Missions for the Pacific, incorporated under the laws of California in 1877, the sum of dollars."

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